

30517/B

EX BIBLIOTHECA



CAR. I. TABORIS.

Digitized by the Internet Archive in 2017 with funding from Wellcome Library

.

.

w

NEW MEDICAL WORKS,

PUBLISHED BY

SAMUEL HIGHLEY, 32, FLEET STREET,

OPPOSITE ST. DUNSTAN'S CHURCH.

GUY'S HOSPITAL REPORTS.

Edited by George H. Barlow, M.A. and L.M., Trin. Coll. Cam., and James P. Babington, M.A., Trin. Coll. Cam.

Vol. I.—1836. Illustrated by 29 Plates. Price 13s., cloth. Vol. III.—1837. Illustrated by 23 Plates. Price 13s., cloth. Vol. III.—1838. Price 13s., cloth.

CONTAINING PAPERS BY

SIR ASTLEY COOPER, Bt. DR. BRIGHT Dr. Ashwell MR. ASTON KEY MR. BRANSBY COOPER MR. MORGAN DR. Addison Dr. Hodgkin MR. A. TAYLOR MR. E. Cock Mr. G. BIRD Mr. J. P. Babington Mr. HILTON MR. KING Dr. Barlow DR. BABINGTON Mr. Blackburn &c. &c.

A Half Volume will continue to be published in April and October of each year.

PHILLIPS' TRANSLATION of the PHARMACOPŒIA COLLEGII REGALIS MEDICORUM LONDINENSIS, MDCCCXXXVI.

With copious Notes and Illustrations. To which is added, A Table of Chemical Equivalents. Third Edition, corrected and improved. 8vo. 10s. 6d.

** The Table of Equivalents may be had separately, to complete copies of the first and second Edition. Price 6d.

OBSERVATIONS on the STRUCTURE and FUNCTIONS of THE SPINAL CORD.

By R. D. Grainger. Lecturer on Anatomy and Physiology. 8vo. 7s.

A HIGHLY FINISHED PORTRAIT OF R. D. GRAINGER, Esq.

Engraved by Lupton, from a Painting by Wageman. Price 10s. 6d.

SMELLIE'S OBSTETRIC PLATES;

With Explanations.

Exhibiting, in a Series of Engravings, the Process of Delivery with and without the Use of Instruments, and forming a suitable

ATLAS TO BURNS' MIDWIFERY,

And other Treatises requiring Plates. Price 5s. in cloth boards. "Judiciously selected and ably executed."—Johnson's Medico-Chirurgical Review.

A SERIES of ANATOMICAL SKETCHES and DIAGRAMS,

Designed for the use of Students engaged in Practical Anatomy.

By Thomas Wormald, Assistant-Surgeon to St. Bartholomew's Hospital; and A. M. McWhinne, Teacher of Practical Anatomy at St. Bartholomew's Hospital.

Part I. exhibiting the relative situations of the Cerebral Nerves at their Exit from the Cranium, and the Distribution of the Fifth Pair. 4to. Price 4s. Containing 5 Plates.

"The objects proposed are meritorious, and the execution of the Sketches remarkable for their correctness, perspicuity, and neatness."—British and Foreign Medical Review.

The ECONOMY of HEALTH;

Or, The Stream of Human Life from the Cradle to the Grave; with Reflections, Moral and Physical, on the successive Phases of Human Existence.

By James Johnson, M.D. Physician Extraordinary to the late King. Second Edition, enlarged and improved. 8vo. 7s. 6d.

BY THE SAME AUTHOR,

CHANGE of AIR,

Or the Pursuit of Health and Recreation, illustrating the beneficial influence of Bodily Exercise, Change of Scene, Pure Air and Temporary Relaxation. 5th Ed. enlarged. 9s.

The INFLUENCE of TROPICAL CLIMATES ON EUROPEAN CONSTITUTIONS,

Including an Essay on Indigestion, and Observations on the Diseases and Regimen of Invalids on their Return from Hot and Unhealthy Climates. 5th Edit. 8vo. 18s.

PRACTICAL RESEARCHES

ON THE NATURE, CURE, AND PREVENTION OF GOUT. 8vo. 5s.6d.

"Dr. James Johnson's books are always distinguished by originality and vigour. The views are frequently new and startling—his manner always sincere, buoyant, and independent."—Atlas.

A HIGHLY FINISHED PORTRAIT of DR. JAMES JOHNSON,

Physician Extraordinary to the late King.

Engraved by Phillips, from a Painting by Wood. Price 10s. 6d.

ILLUSTRATIONS of ORNITHOLOGY,

By Sir W. JARDINE, Bart., and P. J. SELBY, Esq.

Nos. I. II. III. and IV. Royal 4to. price 6s. 6d. Imperial 4to. price 12s. 6d.

HOOPER'S PHYSICIAN'S VADE MECUM,

Or a MANUAL of the PRINCIPLES and PRACTICE of PHYSIC.

New Edition, considerably enlarged and improved. By Dr. Ryan. 7s. 6d.

A TREATISE on TETANUS;

Being the Essay for which the Jacksonian Prize for the Year 1834 was awarded by the Royal College of Surgeons in London.

By T. BLIZARD CURLING,

Assistant Surgeon to the London Hospital, and Lecturer on Morbid Anatomy. 8vo. 8s.
"It displays great industry, and the industry of an intelligent mind."—Medical Gazette.

A PRACTICAL TREATISE on URETHRITIS and SYPHILIS:

Including a variety of Examples, Experiments, Remedies, Cures, and a New Nosological Classification of the various Venereal Eruptions; illustrated by numerous coloured Plates.

By WILLIAM H. JUDD, Surgeon in the Fusilier Guards. 8vo. 11.5s.

An INQUIRY into the PATHOLOGY, CAUSES and TREATMENT OF PUERPERAL FEVER.

By George Moore, F.R.C.S. &c. 8vo. 6s. 6d.

"We think it ought to be in the hands of most practitioners as an excellent resume of all that has been said and done respecting a most formidable disease."—Johnson's Medico-Chirurgical Review.

"It is decidedly a work of great merit."—British and Foreign Medical Review.

THE ANATOMY, PHYSIOLOGY, and DISEASES of the TEETH.

By Thomas Bell, F.R.S. F.L.S. F.G.S.

Lecturer on Comparative Anatomy and on the Diseases of the Teeth at Guy's Hospital, and Professor of Zoology in King's College.

Second Edition. 11 Plates. 8vo. 14s.

"The short analysis we have given will demonstrate to the general practitioner as well as to the professed dentist the importance and the value of Mr. Bell's book, which we can conscientiously recommend to all classes of our readers."—Johnson's Medico-Chirurgical Review.

A MANUAL of PERCUSSION and AUSCULTATION.

Composed from the French of Meriedec Laennec.

By James Birch Sharpe. 18mo. New Edition, enlarged and improved. 3s.

ELEMENTS of GENERAL ANATOMY,

CONTAINING AN OUTLINE OF THE ORGANIZATION OF THE HUMAN BODY.

By R. D. GRAINGER,

Lecturer on Anatomy and Physiology. 8vo. 14s.

"Of this junction of anatomy and physiology we highly approve: it renders both sciences more interesting to the student, and fixes the principles more firmly in his memory."

"We may state, without hesitation, that Mr. Grainger has displayed great ability in the execution of his task and that his 'ELEMENTS OF GENERAL ANATOMY' will long maintain the first rank among works of a similar description."—Lancet.

"Mr. Grainger is well known to the profession as one of the most distinguished anatomical teachers of the day, and therefore eminently qualified as a writer ou that branch of science to which he has devoted himself."—"Mr. Grainger has produced the most complete British system of Physiology: his style is good, his language clear and concise, and his information the most extensive hitherto published in this country."—London Medical and Surgical Journal.

AN ESSAY ON PYREXIA:

Or SYMPTOMATIC FEVER.

AS ILLUSTRATIVE OF THE NATURE OF FEVER IN GENERAL.

By HENRY CLUTTERBUCK, M.D. 8vo. 5s.

APPENDIX to PARIS' PHARMACOLOGIA,

Completing the Work according to the

NEW LONDON PHARMACOPŒIA.

With some Remarks on Various Criticisms upon the London Pharmacopæia. 8vo. 2s. 6d.

MEDICINE and SURGERY ONE INDUCTIVE SCIENCE;

Being an Attempt to Improve its Study and Practice, on a Plan in closer Alliance with Inductive Philosophy.

By George Macilwain,

Consulting Surgeon to the St. Ann's Society, &c. &c. 8vo. Price 12s.

RESEARCHES on the PATHOLOGY and TREATMENT

OF SOME OF

THE MOST IMPORTANT DISEASES of WOMEN.

By Robert Lee, M.D., F.R.S.,

Physician-Accoucheur to the British Lying-in-Hospital, and St. Mary-le-bone Infirmary; 8vo. Plates, 7s. 6d.

"No one of late years has deserved better of the Obstetrical profession than Dr. Lee. * * * In taking leave of Dr. Lee's work, we feel it to be alike our pleasure and duty once more to record our opinion of its high and sterling merits. It ought to take a place on the shelves of every physician in the kingdom."—Johnson's Medico-Chirurgical Review.

THE NATURALIST'S LIBRARY.

Conducted by Sir William Jardine, Bart., F.R.S.E., F.L.S., &c. Publishing in Volumes uniform with the Works of Scott, Byron, Cowper, &c.

Price 6s. each.—The Volumes already published contain

THE NATURAL HISTORY OF

Humming Birds, 2 vols. Monkeys, 1 vol. LIONS AND TIGERS, 1 vol. GALLINACEOUS BIRDS, 1 vol. GAME BIRDS, 1 vol. FISHES OF THE PERCH KIND, 1 vol. Beetles, 1 vol. Pigeons, 1 vol. British Butterflies and Moths, 2 vols. | British Quadrupeds.

DEER, ANTELOPES, &c. 1 vol. GOATS AND SHEEP, 1 vol. THE ELEPHANT, RHINOCEROS, &c. 1 vol. Parrots, 1 vol. WHALES, DOLPHINS, &c. 1 vol. BIRDS OF WESTERN AFRICA, 2 vols. Foreign Butterflies, 1 vol. British Birds, 1v. Fly-Catchers, 1v.

Volumes in preparation: On Marine Amphibiæ—On Bees—On Dogs, 2 vols. (Wild and Domestic Species.) — Introductory Volume on Entomology, &c. &c.

Each volume is enriched with a Memoir and Portrait of some distinguished Naturalist, and the Subject illustrated by between Thirty and Forty Drawings, faithfully coloured from Nature, besides numerous Wood-cuts.

"The book is perhaps the most interesting, the most beautiful, and the cheapest series yet offered to the public."—Athenœum.
"We could hardly have thought that any new periodical would have obtained our approbation so entirely as the "Naturalist's Library;" but the price is so low, the coloured plates—three dozen in number—so very elegant, and the description so very scientific and correct, that we cannot withhold from it our warmest praise. The whole is a perfect bijou, and as valuable as pretty."—Literary Gazette.

ELEMENTS of MEDICAL JURISPRUDENCE.

By Dr. Theodoric Romeyn Beck and Dr. John Beck. Sixth edition, greatly enlarged, and brought down to the present time. 8vo. 11. 1s.

The DISSECTOR'S MANUAL.

By John F. South. Lecturer on Anatomy at St. Thomas's Hospital. A New Edition, with Additions and Alterations. 8vo. 12s.

ANATOMICO-CHIRURGICAL VIEWS

OF THE NOSE, MOUTH, LARYNX, and FAUCES;

Consisting of highly finished Plates, the size of Nature; and Plates of Outlines, with appropriate References, and an Anatomical Description of the Parts.

By WILLIAM LAWRENCE, Esq. F.R.S. Surgeon to St. Bartholomew's Hospital. Folio, 1l. 11s. 6d. with coloured Plates; or 1l. 1s. plain.

COOPER'S FIRST LINES of the PRACTICE of SURGERY;

EXPLAINING AND ILLUSTRATING

THE PRINCIPLES, PRACTICE, AND OPERATIONS OF SURGERY.

Sixth Edition, considerably improved. 8vo. 18s.

SKETCHES of the MOST PREVALENT DISEASES of INDIA.

Comprising a Treatise on Epidemic Cholera in the East, &c. &c.

By James Annesley, Esq.

Of the Madras Medical Establishment. Second Edition, 8vc. 18s.

STOWE'S TOXICOLOGICAL CHART,

Exhibiting at one view the Symptoms, Treatment, and Modes of Detecting the various Poisons, Mineral, Vegetable, and Animal; to which are added, concise directions for the Treatment of suspended Animation.

Eighth edition. 2s. Varnished and mounted on cloth with roller, 6s.

"We have placed the Chart in our own library, and we think that no medical practitioner should be without it. It should be hung up in the shops of all chemists and druggists, as well as in the dispensaries and surgeries of all general practitioners. It is not to save chemical or toxicological study, but to prevent a minute's delay where every moment is precious, and the life of a fellow-creature at stake."—Johnson's Medico-Chirurgical Review.

On the INFLUENCE of PHYSICAL AGENTS on LIFE.

By W. F. Edwards, M.D., F.R.S.

Translated from the Fiench, By Dr. Hodgkin and Dr. Fisher.

With an Appendix, and Notes. 8vo. 16s.

"Nothing surprises us more than that the able work of Dr. Edwards should have remained so long untranslated; that mere nationality, if no better motive prompted, should not have put in a claim for the honour of having such a book in our language—the native language of our author.—We are delighted to see the book in the mother tongue, and it gives us much pleasure to be able to add, in a shape which we can strongly recommend." Medical Gazette.

SELECTIONS from PHYSICIANS' PRESCRIPTIONS:

Containing Lists of the Terms, Abbreviations, &c., used in Prescriptions, with Examples of Prescriptions grammatically explained and construed, and a Series of Prescriptions illustrating the use of the preceding Terms.

Intended for the use of Medical Sudents.

By Jonathan Pereira, F.L.S. Lecturer on Chemistry and Materia Medica. Seventh Edition, with Key. 32mo. cloth, 5s.

CHANGES IN THE NERVOUS SYSTEM.

Produced by Civilization. Considered according to the Evidence of Physiology and the Philosophy of History. By Robert Verity, M.D. 12mo. Price 4s.

Dr. KNOX'S ANATOMICAL ENGRAVINGS.

A Series of Engravings descriptive of the Anatomy of the Human Body. Engraved by Edward Mitchell.

> The Bones. From Sue and Albinus. 4to. cloth, 19s. The LIGAMENTS. From the CALDANIS. 4to. cloth, 12s. From CLOQUET. 4to. cloth, 11. 5s. 4to. cloth, 21. The Muscles. From TIEDEMANN. The ARTERIES. The Nerves. From SCARPA. 4to. cloth, 11. 12s.

"We have examined the illustrative plates which have accompanied these publications; and we have in consequence arrived at the conclusion, that Dr. Knox and Mr. Mitchell have effected that which the student of Anatomy has so long desired. We have now a work which every tyro in the science may study with advantage, and every practitioner derive improvement from."—Johnson's Medico-Chirurgical Review.

ANATOMICO-CHIRURGICAL VIEWS

OF THE MALE AND FEMALE PELVIS;

Designed and Engraved by George Lewis;

Consisting of Eight Plates, the size of Nature, with Explanations and References to the Parts.

Second Edition, folio. Coloured, 21. 2s. Plain, 11. 1s.

The MODERN PRACTICE of PHYSIC;

Exhibiting the Characters, Causes, Symptoms, Prognostics, Morbid Appearances, and improved Method of treating the Diseases of all Climates.

By ROBERT THOMAS, M.D.

Tenth Edition, with considerable Additions, 18s.

OUTLINES of the VETERINARY ART:

Or the PRINCIPLES of MEDICINE, as applied to the Horse, Neat Cattle and Sheep.

By Delabere Blaine.

Illustrated by Anatomical Plates. Fourth Edition. 8vo. 24s.

OBSERVATIONS on the DISORDERS of FEMALES,

CONNECTED WITH UTERINE IRRITATION.

By Thomas Addison, M.D.

Physician to Guy's Hospital and Lecturer on the Theory and Practice of Physic at that Institution. 8vo. 5s.

A TREATISE on the EMPLOYMENT of IODINE

IN THE TREATMENT OF SCROFULOUS DISEASES.

Translated from the French of M. Lugol, by Dr. O'Shaughnessy. 8vo. 8s.

An ANATOMICAL DESCRIPTION

Of the PARTS CONCERNED in INGUINAL and FEMORAL HERNIA.

Translated from the French of CLOQUET. With Explanatory Notes by A. M. McWhinnie.
Assistant Teacher of Practical Anatomy at St. Bartholomew's Hospital.

Royal 8vo. Plates, 5s.

PRACTICAL OBSERVATIONS in MIDWIFERY.

With a Selection of Cases.

By John Ramsbotham, M.D. 2 vols. 8vo. 1l. 2s. 6d.

"It is refreshing to turn from the pompous puerilities with which the press has recently teemed in the shape of "Outlines" and "Manuals" of Midwifery, to the "Observations" of Dr. Ramsbotham. We have here some of the most important subjects connected with parturition fully discussed by one who speaks not only of what he has read, but of what he himself has seen done, and the result is correspondingly satisfactory, in that the Observations are really practical."—Medical Gazette.

A CONCISE DESCRIPTION of the

LOCALITY and DISTRIBUTION of the ARTERIES in the HUMAN BODY.
By G. D. Dermott. 12mo. With Plates, 6s.

LECTURES on the DUTIES and QUALIFICATIONS Of a PHYSICIAN,

More particularly Addressed to Students and Junior Practitioners.

By John Gregory, M.D. 12mo. 4s.

FIRST PRINCIPLES of SURGERY, BEING AN OUTLINE OF INFLAMMATION AND ITS EFFECTS.

By GEORGE T. MORGAN, A.M.

Lecturer on Surgery in Aberdeen. Parts I. and II. 8vo. 5s. each. Part III., completing the Work, is nearly ready.

A PRACTICAL MEDICO-HISTORICAL ACCOUNT

OF THE

WESTERN COAST OF AFRICA,

Embracing the Causes, Symptoms, and Treatment of the Fevers of Western Africa. By James Boyle, M.C.S.L. Colonial Surgeon to Sierra Leone, &c. 8vo. Price 12s

The LONDON DISSECTOR,

Or System of Dissection practised in the Hospitals and Lecture Rooms of the Metropolis, FOR THE USE OF STUDENTS.

By James Scratchley. Eighth Edition, Revised, 12mo. 5s.

RICHERAND'S ELEMENTS of PHYSIOLOGY,

Translated from the French. With Notes and Copious Appendix,
By Dr. J. COPLAND. Author of the "Dictionary of Practical Medicine."
Second Edition. 8vo. 18s.

An ESSAY on ARTIFICIAL TEETH,

Obturators and Palates, with the Principles for their Construction and Application.

Illustrated by Twenty-one Plates.

By LEONARD KOECKER. 8vo. 10s. 6d.

An INTRODUCTION to the STUDY of

PRACTICAL MEDICINE.

Being an Outline of the leading Facts and Principles of the Science, as Taught in a Course of Lectures delivered in the Marischal College of Aberdeen.

By John Macrobin, M.D.

Junior Professor of Medicine in the Marischal College and University of Aberdeen.

8vo. 5s.

UNDERWOOD on the DISEASES of CHILDREN.

With Directions for the Management of Infants.

Ninth Edition. With Notes. By Dr. Marshall Hall. 8vo. 15s.

In the Press,

A MANUAL of PRACTICAL ANATOMY.

For the Use of Students engaged in Dissection.

By Edward Stanley.

Surgeon to St. Bartholomew's Hospital, and Lecturer on Anatomy and Physiology. Fourth Edition. 12mo.

ALSO BY THE SAME AUTHOR,

A SERIES OF ENGRAVINGS

Intended to illustrate the Diseases and Injuries of the Bones. In 1 vol. 4to.

NEW PUBLICATIONS, BY S. HIGHLEY, 32, FLEET STREET.

LECTURES on OPHTHALMIC SURGERY.

Forming part of a Surgical Course delivered at Guy's Hospital.

By John Morgan, Esq. F.L.S.

Surgeon to, and Lecturer on Surgery at that Institution. 8vo. with coloured plates.

Published at the request of his Pupils.

A TREATISE ON THE

STRUCTURE, ECONOMY, AND DISEASES OF THE EAR.

By George Pilcher, Lecturer on Anatomy and Surgery at the Webb-street Theatre.

In one volume octavo, with 14 plates.

A SYSTEM OF PRACTICAL SURGERY.

By Professor Lizars, of Edinburgh.

In which the various and complicated Diseases, as well as the appropriate Operations, are illustrated by numerous Plates. The Drawings after Nature.

Part I. now ready, containing Inflammation, Arteriotomy, Phlebotomy, Suppuration, Abscess, Ulcers, Dissecting-room Wounds, Mortification, Diseases of the Arteries, Aneurism—Of the Veins, Hemorrhage—Of the Bones, Fractures—Of the Joints, Luxations.—Gunshot Wounds and Amputation.

Part II. including the rest of the Surgical Diseases, will appear in December.

A HISTORY OF BRITISH ZOOPHYTES.

By George Johnston, M.D., &c.

(Uniform with Yarrell's "British Birds and Fishes."

The object of the Work is to describe every variety of this interesting species of Animal, ascertained to inhabit the British Islands. The First Part of the Volume is devoted to the History of Zoophytology, and to details on the structure, physiology, and classification of Zoophytes; and the Second contains the description of the Species.

Octavo, cloth, with forty Plates, and nearly 100 Wood-cuts. Price 11. 10s.

FIRST PRINCIPLES of MEDICINE.

By Archibald Billing, M.D., A.M.

Member of the Senate of the University of London. Third Edition. 8vo. 10s. 6d.

"The work of Dr. Billing is a lucid commentary upon the first principles of medicine, and comprises an inteesting account of the received doctrines of physiology and pathology. We strongly recommend not only the perrusal but the study of it to the student and young practitioner, and even to the ablest and most experienced, who will gain both information and knowledge from reading it."—London Medical and Surgical Journal.

A TREATISE ON NEURALGIA.

By RICHARD ROWLAND, M.D., Physician to the City Dispensary. 8vo. Price 6s.

ANATOMICAL TABLES,

Containing concise Descriptions of the Muscles, Ligaments, Fasciæ, Blood Vessels, and Nerves. Intended for the Use of Students.

By Thomas Nunneley,

Lecturer on Anatomy and Physiology in the Leeds School of Medicine, &c. &c. 18mo. Price 4s. 6d.

THE ANATOMICAL REMEMBRANCER,

Or complete Pocket Anatomist; containing a concise Description of the Bones, Ligaments, Muscles, and Viscera; the distribution of the Nerves. Blood-vessels, and Absorbents; the Arrangement of the several Fasciæ; the Organs of Generation in the Male and Female: and the Organs of the Senses.

By a Teacher of Anatomy in London.

18mo. Price 3s. 6d.

THE

ECONOMY OF HEALTH

OR THE

STREAM OF HUMAN LIFE

FROM THE CRADLE TO THE GRAVE

WITH

REFLECTIONS

MORAL PHYSICAL AND PHILOSOPHICAL

ON THE

SUCCESSIVE PHASES OF HUMAN EXISTENCE

THE MALADIES TO WHICH THEY ARE SUBJECT, AND THE DANGERS THAT MAY BE AVERTED.

Third Edition, enlarged & improbed.

By JAMES JOHNSON, M.D.

PHYSICIAN EXTRAORDINARY TO THE LATE KING.

"THE PROPER STUDY OF MANKIND IS MAN."

LONDON:

S. HIGHLEY, 32, FLEET STREET.

1838.



PRINTED BY F. HAYDEN, Little College Street, Westminster.

PREFACE

(TO THE FIRST EDITION).

-0000

The following Essay, though small in size, is the result of long experience and observation. It consists of the deductions which have been drawn from facts and reflections, rather than the processes through which these deductions had been arrived at. After all, it is but an outline of the subject, the details of which would fill many volumes.

The Author will not be accused of having followed, or borrowed much from his predecessors in this walk. The various "arts of prolonging life," and the ponderous "codes of health and longevity," though read by many, have been remembered by few—and practised by still fewer. Even where the precepts have been put in execution, they have often done more harm than good. The reason is not difficult to divine. From the cradle to the grave, man is perpetually changing, both in mind and body. He is not, to-day, what he was yesterday, and will be to-morrow. Though these changes are not perceptible to the eye, at very short intervals, yet, if an individual is only seen every four or five years, the alterations will appear very remarkable. In tracing the successive phases of human existence, it was necessary to adopt some arbitrary division of time—and, after long observation and reflection, the Septennial periods appeared to the Author the most natural epochs into which the journey of life could be divided.

In respect to the execution of the work, whether good or bad, the Author can safely aver that the great object aimed at, was utility. Pecuniary emolument was out of the question—the race of competition is abandoned—and the goal of ambition has dropped the mask, and assumed its real character—the scoffing terminus of man's vain hopes—the withering finger-post pointing to the tomb!

In a survey of human life, there was much temptation to moral reflection, and even some excuse for metaphysical speculation. Into the latter the Author has seldom ventured, and then with great brevity. In fine, he has endeavoured to simplify the leading principles of preserving health and attaining happiness, rather than to multiply details and amplify precepts that can only be applied by each individual to himself.

Suffolk Place, November, 1836.

PREFACE TO THE SECOND EDITION.



The favorable reception of the First Edition, published three months ago, has induced the Author to revise the work very carefully, and introduce a great deal of new matter. Four entire Sections have been added—one on Pulmonary Consumption, especially as regards prevention and climatorial treatment—another on Gout—a third on Memory—and a fourth on the "Consolations of Old Age." The Author is not without hopes that the Essay, as it now stands, will contribute something to the health and happiness of society. He has gratefully to acknowledge the indulgence of the Public and the liberality of the Press, on this as well as upon many other occasions.

Suffolk Place, February 1837.

PREFACE TO THE THIRD EDITION.



In this Edition considerable additions and improvements have been made, while some retrenchments rendered it unnecessary to increase the size of the Work.

Suffolk Place, 1st August, 1838.

CONTENTS.

-0000

PRELIMINARY OBSERVATIONS—Definition of Health, 1.. The chief Ingredient in Happiness, 2.. Power, Riches, Fame, Beauty, &c. without Health, 3.. Religion, Philosophy, Materialism, 4.. Public Health, or Hygiene, 5.. Brahmins, Jews, and Greeks, 6.. Sanitary Code of Lycurgus, 7.. Spartan Gymnastics, 8.. Ancient Persian Dietetics, 8.. Pythagorean Precepts, 9.. Influence of Animal and Vegetable Food, 9.. Man omnivorous, 9.. Division of Life into Ten Septenniads, 11.

FIRST SEPTENNIAD.

[1 to 7 Years.]

Picture of Earliest Infancy, 12. State of the Brain and Internal Organs in early Infancy, 13. Intellectual Operations almost null, 13. Danger of early Mental Exertions, 13. Physical Education of the First Septenniad, 14—Food, 14. Cloathing, 15. Calido-frigid Fortifier, 15. Exercise, 17. Sleep, 18. Moral Education of the First Septenniad, 18. Habits and Manners to be formed in this Epoch, 19. Importance of Order, Regularity, Punctuality, 19.

SECOND SEPTENNIAD.

[7 to 14 Years.]

The Schoolmaster—unhappy Wight, 21.. Precocious Culture of the Intellect, 21.. Swords turned into Pens, 22.. Modes of Elementary Instruction, 23.. Private Tuition—Public Schools, 23.. Disproportion between Mental and Corporeal Exercise, 24.. Grand Principle of Education, 24.. Proper Premium for Mental Attention, 24.. Systematic Exercise, 25.. Dietetic Regimen during the Scholastic Septenniad, 26.. Modern Errors at the Home Table, 26.. Barbarous System of "Fagging" at Schools, 27.. Contagion of Vice in Public Seminaries, 27.. Lancastrian System of "Mutual Destruction," 28.. Cardinal Objects of Education, 28.. Comparative Advantages of Learning and Science, 29.. Classics and Mathematics compared, 29.. Value of Time in the present State of the World, 29.. Remarks on Originals and Translations, 31.. Education of Females, 32.. Mania for Music, 33.. Aristocracy of the "Factory Girls," 34.. Misappropriation of Time, 34.

THIRD SEPTENNIAD.

[14 to 21 Years.]

Change from the Schoolmaster to the Task-Master—from the Seminary to the Counting-house—from the Academy to the College, 35.. Manifold Dangers of the Third Septenniad, 35.. Secrets of the Prison-house, 37.. Evils of the Arts and Manufactures, 38.. Insalubrious Avocations and Professions, 39.. Wear and Tear of University Wrangling, 40.. High Mental Cultivation of Mind injurious to the Body, 41.. Comparative Effects of Classics and Mathematics, 42.. Dawn of certain Passions and Propensities, 43.. Love the Master-passion in this Septenniad, 44.. Two

Cupids—one heaven-born—the other the Offspring of Nox and Erebus, 44.. Picture of a Love-sick Maiden, 45.. Marriage Maxims of Modern Life, 46.. Evil direction of Female Education, 46.. Morbid Excitability produced by Music, 47.. Seeds of Female Diseases sown at this Period, 49.. Want of Exercise—Exposure to Night-Air, 50.. Deplorable Effects of Tight-lacing, 51.. Effects of too-early Matrimony, 54.

FOURTH SEPTENNIAD.

[21 to 28 Years.]

Typical Representation of Time, 56.. Nature ever changing, never changed, 56.. TIME, as estimated by different Individuals, 57.. Unjust Complaints against Time, 58.. Majority attained, and Manhood gained, 59.. False Estimates of good and bad Fortune, 59.. Remarkable Illustration—"all for the best," 59.. Majority of Years not Acmé of Powers, 59.. Age of 25, the Age of Maturity, 60.. Difference between Males and Females, 60.. FOURTH SEPTENNIAD the most critical for both Sexes, 61.. Structure and Functions of the Human Frame indicative of infinite Wisdom, 61.. Sum-total of the Functions constitute Health, 62.. Sources of Pleasure and Suffering, 62.. Man apparently designed for Immortality, 63.. Immortality, in this World, would be a dreadful Curse, 63.. Acmé of Physical Development at 25, not the Acmé of Firmness and Strength, 64.. Temperance and Exercise consolidate the Constitution, 64.. Youth of Labour and Age of Ease, 65.. Exercise almost always in our power, 65.. Fourth Septenniad claimed by Hymen, 67.. Question of the proper Time for Marriage, 67.. Consequences of Premature Marriage in the Female, 67.. Choice of a Mate-Marriage a Lottery, 68.. Courtship a State of Warfare, 68.. Best Chance of Happiness in Matrimony, 69.. All Contrasts produce Harmony, 70.. Wisdom of Providence, 71.. PULMONARY CONSUMPTION, its Causes, Prevention, and Treatment, 71-78.

FIFTH AND SIXTH SEPTENNIADS.

[28 to 42 Years.]

THE GOLDEN ÆRA.

FIFTH and SIXTH SEPTENNIADS the double Keystone of the Arch of Human Life, 79 .. Remarks on Dr. S. Johnson's "Decline of Life," 79.. Remarks on Dr. S. Smith's "Meridian of Life," 79.. Life nearly stationary from 28 to 42, 80.. Equilibrium of Waste and Supply, 80.. Arguments against Materialism, 81.. Phrenology, 82.. Different Organs and different Functions in the Brain, 83.. Plurality of Organs in the Brain no Argument in favour of Materialism, 83.. Material Organs not the Causes but the Instruments of the Mental Faculties, 84.. Drawbacks on Phrenology, 85.. Auto-Phrenology, or the Study of our own Propensities, the best Study-and easiest, 85.. Difficulty and Danger of studying the Organs of our Neighbours, 85.. Insanity and Monomania best Illustrations of Phrenology, 86... Mind acquires Strength after the Body begins to decline, 87.. IMAGINATION strongest in the Golden Æra, 88.. Shakespeare—Scott—Byron, &c. as examples, 88.. Exceptions to this Rule—Milton, Johnson, &c. 89.. Judgment stronger after the Meridian, 89. Bacon, Newton, Locke, Linnæus, &c. in illustration, 89. Novum Organon, at the Age of 59, 89.. Newton's Vigour of Mind at 73, 89.. Powers of Mind and Body do not appear to rise and fall, pari passu, as the Materialists maintain, 90.. Explanation of this Difference, 90.. Practical Application, 90.. EMULA. TION of Youth glides into the Ambition of Manhood, 91. Ambition, its Rewards

CONTENTS. vii

and Punishments, 91.. Alexander, Hannibal, Cæsar, Sidney, Wolsey, Napoleon, 91.. Ambition, the universal Passion in Middle Age, 92.. No Organ of Ambition discovered by Phrenologists, 93.. Succession of the Passions and Propensities, 93 .. All Brains equally blank at Birth; but all Brains not equal on that Account, 94.. Our Talents are hereditary—our Acquirements depend on ourselves, 94.. Examples of Emulation growing into Ambition, 95.. Napoleon, Peel, Byron, Brougham, &c. 95.. Men are not born equal, 96.. At 35 Love and Ambition nearly equipotent, 96.. The Seeds of many Diseases called into Activity during the Fifth and SIXTH SEPTENNIADS, 97.. Modern Maladies-Dyspepsy, &c., 98.. March of Intellect and its Miseries, 98.. Torrent of Knowledge not to be stopped, 99.. Health deteriorated, though Life be not curtailed, by the March of Improvement, 100... Nervous Complaints, from Mental Exertion, 101.. Action and re-action of Mind and Body, 102.. Chief Sources of Modern Disorders in the Mind, 103.. Illustrations of Mental Depressions predisposing to Bodily Disease, 104.. Walcheren and Batavia, 105.. Development of a grand Principle in Hygiene-Activity of Body as an ANTIDOTE TO DEPRESSION OF MIND, 106. . Illustrations—Retreat of the Ten Thousand Greeks, under Xenophon, 106.. Siege of Mantua, 109.. Shipwreck of Capt. Byron, 109.. Retreat of Sir John Moore, 110.. Narratives of Bligh and Wilson, 111.. Retreat of the French from Moscow, 111.. Application of this Principle of Hygiene to Private Life, 112.. Græco-Byronian Precept-" KEEP THE BODY ACTIVE, AND THE STOMACH EMPTY, 113. Misfortunes of the Female Sex, 114. Ingratitude to Mothers, 114. Maternal Affection, 115. Filial Affection, 116. Punishments in this World, 116.. Suicide, 118.. Hope of Rewards, 119.. Zenith of the Journey of Life, 120.. Retrospection, 120.. Tree of Knowledge, 121.. Probable Effects of KNOWLEDGE, 122.. On Intellect, 124.. On Learning, 125.. On Wealth, 126.. On Rank, 127.. On Happiness, 128.. On Equalization, 129.

SEVENTH SEPTENNIAD.

[42 to 49 years.]

Ebb-tide of Life commences at 42, 130.. Decadence of the Stream scarcely perceptible, 130.. Melancholy Monitors, 130.. The three Master-passions Equipoised, 130 Grand Climacteric of Woman, 131.. PATHO-PROTEIAN MALADY—Origin and Sources of this Multiform Disorder, 131.. Not an Entity, but a Modern Constitution or Disposition, 133.. Chief Source in the Brain-Chief Action on the Digestive Organs, 133.. Multitudinous Causes, 134.. Injuries offered to the Stomach by all Classes, 135.. Nature of the Vital Organs, 136.. Stomach Intellectualized, 137.. Morbid Circle of Association, 137.. Melancholy Case of Periodical Monomania, ending in Suicide, 138.. Fatal Effects of Ambition, 141.. Modern Habits and Pursuits, 145.. Redundant Population-Ardent Competition, 145... "Feast of Reason," 147.. Mental Intemperance, 148.. Morbid Sensibility, 149... Central Seat of the Proteian Fiend, 150.. Imitates various Diseases, 151.. Paroxysm of the Patho-Proteus, 152.. Invasion of the Intellectual Powers, 154.. Dire Effects of the Patho-Proteus on Temper, 155.. Temper not entirely under the Control of Reason, 156.. Remarks on Insanity, 156.. Hygiene, or Prevention of the Proteian Malady—Temperance and Exercise the Grand Preventives and Correctives, 157.. Baleful Effects of Sedentary Habits, 158.. Inactivity the Parent of Irritability, 160.. Incentives to Exercise, 161.. Travelling-Exercise in the Open Air, 162.

EIGHTH SEPTENNIAD.

[49 to 56 years.]

Dr. Jameson on the Septennial Phases, 164...Comparative Position of the Three Master-Passions in this Septenniad, 166.. Pleasures and Miseries of Memory, 167...Memory, 168-75...Danger of Attempting to Change Habits or Avocations in this Septenniad, 175...Unequal Matrimonial Alliances, 176...Melancholy Mementos in this Septenniad, 177...Cowper's Life, 178...Resources of Art in counteracting Decay of Life, 179.. Tendency to Obesity in the Eighth Septenniad, 180... Cautions necessary at this Period, 181...Gout, its Causes, Nature, and Treatment, 182-8.

NINTH SEPTENNIAD.

[56 to 63 years.]

[GRAND CLIMACTERIC.]

Reflections on the Lapse of Time in Youth and in Age, 189.. Love of Money becomes the predominant Passion, 190.. Grand Climacteric—" Fifth Age" of Shake-speare—Rationale of the Grand Climacteric, 190.. Description of the Climacteric Decline, 191.. Imitation of the Climacteric Decline in Young Females, 195.. Means of checking the Climacteric Decline, 195.. Various Terminations of the Climacteric Disease, 197.. Remedies or Palliatives, 198.. Other Diseases of the Ninth Septenniad, 199.. Fate of Scott and Byron, 199.. Desire for Retirement at this Period of Life, 200.. Fatal Effects of too-early Retirement from Business, 201.. Remarkable Example, 202.. Retrospective and Prospective Views at 63, 204.. Religion, 205.

TENTH SEPTENNIAD.

[63 to 70.]

Sixth Age of Skakespeare, Remarks on, 206. Portrait of Old Age—Marlbro' and Swift, 207. Modern Failure of the Teeth, 208. General Dilapidation of the whole Frame, 209. Comparative Range of Sleep, 209. Departure of some Ruling Passions, 210. Avarice remains, Remarkable Examples, 211. Balance of Happiness and Misery, 212. Consolations of Old Age, 213. Reveries of Senectitude, 213. Pleasures of Complaining, 214. Remarkable Portrait of a Laudator Temporis Acti, 214. Reverence of Old Age in Savage Nations and Civilized, compared, 217. Flattering Picture of Old Age, by Dr. Jameson, 218.

ULTRA-LIMITES.

[70 to 0.]

Shakespeare's "Last Scene of All," 220. Man still hopes for a little Protraction of Existence, 220. Imaginary Corruscations of Intellect at the Close of Life, 220. The Sceptic's Horror of Death, 222. Christian's Consolation in the Last Hour—Hope Gilds the Final Scene, 223.

APPENDIX.

Singular Case of Periodical Monomania	225
Mr. Coulson's late Work	236
Criticisms on the Author's Works	238

ECONOMY OF HEALTH

OR THE

STREAM OF HUMAN LIFE,

&c. &c. &c.

[THIRD EDITION.]

HEALTH has been defined the natural and easy exercise of all the functions—constituting a state of actual pleasure. "The usual, the permanent, the natural condition of each organ, and of the entire system, is pleasurable." This might be true, if we were in a state of nature; but, in our present condition, there is scarcely such a thing as perfect health. It is, unfortunately, often a negative, rather than a positive quality—an immunity from suffering, rather than the pleasurable condition, as described above by Dr. Smith. All must acknowledge that there is no such thing as moral perfection in this world; neither is there physical perfection. Man brings with him the seeds of sickness as well as of death; and, although, in their early growth, these seeds may be imperceptible, yet so many noxious agents surround us, that we rarely arrive at maturity before the foul weeds become cognizable, and disorder usurps the place of HEALTH! I am ready to grant, with the same author, that-" abstracting from the aggregate amount of pleasure (health) the aggregate amount of pain, the balance in favor of pleasure is immense." But it is to be remembered that our pleasurable or healthy moments pass with such rapid wing, that we are scarcely conscious of their existence. Not so while under pain or sickness. Then the hours drag heavily along, and the perception of TIME is little else than the experience of suffering!

But whether a positive or a negative quality—whether a complete, or merely a comparative freedom from disease, is HEALTH estimated as the greatest blessing? is it appreciated at its real value? It would appear not to be so by the following declaration of the Poet—

Oh! HAPPINESS—our being's end and aim, Good, Pleasure, Ease, Content, what'er thy name!

No one knew better than Pope the blessing of health—or rather the miseries of sickness; and therefore the Bard ought to have placed Health at the head of the short category in the second line. Let that catalogue be extended to the utmost limit of the poet's imaginings-let all its items, if possible, be brought within the grasp of some fortunate individual—yet omit HEALTH, and all the other objects of men's hopes and wishes would prove stale, flat, and unprofitable. Strike out HEALTH from the list of regal prerogatives, and the imperial diadem proves a crown of thorns. Without HEALTH, the armorial bearings and all those glittering symbols of ancestral pride and noble birth grow insipid—nay, hateful to the eye of the possessor, as laughing in mockery at human suffering, and pointing to the grave, as the only certain refuge from human woes-the only asylum which opens its gates indiscriminately to the relief of the high and the low!

Without HEALTH, riches cannot procure ease, much less happiness. It would have been a cruel dispensation of Providence, if gold had been permitted to purchase that which is the poor man's chief wealth—and the want of which, reduces the affluent to worse than indigence! The bed of sickness is the greatest of all levellers on this side of the grave. Can the embroidered pillow or the purple canopy still the fierce throbbings of the fevered brain—or arrest the dire tortures of lacerating gout? No verily! But it will be said that the rich man may console himself with the reflection that he can summon to his aid,

when overtaken with illness, a conclave of grave, learned, and skilful physicians. True. The pauper and the peasant confide their health to the parish doctor or the village apothecary, whose remedies may be less palatable, but perhaps not less potent, than those of their prouder neighbours. At all events, they are not cursed with consultations—nor liable to have their maladies misnomered, if not mismanaged, by conflicting doctrines and fashionable doctors. The pains of the poor man may be as strong as those of the rich; but his sensibilities are less acute, because he is more accustomed to privations and hardships. He has little to lose in this world, except a load of misery. To Poverty, Death often appears as the welcome termination of a long and unsuccessful struggle against wants and woes. From Affluence, the grisly king demands an unconditional surrender of all the good things transmitted to him by heritage, acquired by industry, or accumulated by avarice.

Can fame defy the stings of sickness? No. The plaudits of the multitude can no more assuage the tortures of pain, than can "flattery soothe the dull cold ear of death." The renown of a thousand victories could not diffuse an anodyne influence over the pillow of Napoleon. The laurels of Marengo could not defend him against the depressing influence of St. Helena!

Can power, the darling object of ambitious minds, neutralize the stings of pain, and compensate for loss of health? No indeed! A motion of that magic wand, the sceptre, can cause joy or sorrow, sickness or health, in the subject: but neither the diadem nor the purple can lull the aching head, or quiet the palpitating heart of the prince.

Is BEAUTY inaccessible to sickness? Of all the gifts which Heaven can bestow, the "fortune of a face" is the most doubtful in value. It is a mark at which every malignant star directs its hostile influence—a light that leads both its bearer and followers more frequently upon rocks and quick-sands, than into the haven of repose. Between beauty and disease there is perpetual warfare. They cannot coexist for any length of time—and the *latter* is sure to be the victor in a protracted contest.

Can literature or science close the avenues to corporeal sufferings, or render the mind superior to the infirmities of the body? Far from it. Intellectual cultivation sows the seeds of physical deterioration—and the evils thus inflicted on the flesh, fail not to grow up, and ultimately retaliate, with interest, on the spirit.

Is there, then, no condition or state, in this world, exempt from disease? None. Are there no means of restoring lost health, or of rendering the loss compatible with happiness—or at least with contentment? Many diseases may be prevented—many are curable—and many may be mitigated;—but there is only one thing, so far as I have observed, that can promise patience, resignation, and even cheerfulness under permanent or long-continued affliction, whether of body or mind—and that is Religion.

Philosophy, which is always tinctured with natural religion, makes a noble stand, for a time, against physical as well as moral ills; but being based on human doctrines, and supported chiefly by human pride, it often fails in protracted struggles, and lies prostrate, without resource. Materialism is in a still worse condition. When all the blandishments of life are gone -when health has fled, and pleasure bade its last adieu, the sceptic, or rather the materialist, has nothing to hope on this side of the grave, and nothing to fear beyond that bourne. is furnished with no arguments against self-destruction, except a contemplation of the pain attending the act—the stain that may attach to reputation or survivors—and that horror of annihilation, corresponding with the instinctive fear of death, implanted in the breast of every living creature. These being overcome, the sceptic determines to put an end, at one and the same time, to his sufferings and to his existence. The only causes of suicide, in my opinion, are, insanity and materialism. No man of sane mind and of firm Christian belief, ever yet destroyed himself. A gust of passion or a momentary inebriation may occasionally lead to such attempts; but they form no exception to the rule; for such states are those of temporary

madness. It is but right to observe that, in ninety-nine out of an hundred instances, the suicide is insane at the moment of perpetrating the horrid deed. While a ray of hope remains, the materialist clings to life—the idea of annihilation having terrors peculiar to itself—and being often more repugnant to the human mind than even the conviction of a future state of punishment.

In fine, were there no other advantages resulting from early cultivation of religious principles, than those which relate exclusively to our present state of existence—namely, the acquisition of patience under temporary affliction, and resignation under irremediable loss of health, these advantages would be invaluable. They would be the best legacy of the parent—the best heritage of the child.*

Health may be considered under two points of view—that which relates to the community, and that which respects the individual. In modern times, and especially in this country, there is little other attention paid by Government to public health, than the removal of a few nuisances, and the establishment of quarantines against plague, which is not likely to visit a country where it would be starved to death in a month—and against cholera, which, when inclined to visit a place, can leap over a triple cordon of Prussian or Italian bayonets, with as much ease as a wolf vaults over the palisades of a sheep-fold. It may be both curious and instructive to glance at the difference between ancient and modern legislation on the subject of public health. There can be little doubt that the minute regulations respecting diet, ablution, &c., enforced by the Hindoos,

^{*} Women, though possessed of more acute sensibilities than men, have more patience under sickness, and resignation under misfortune. They therefore bear pain with less complaint, and sorrow with more fortitude than the stronger sex. Though much of this difference must be owing to physical temperament, yet much is also to be placed to the account of religious feelings, which are far stronger in the female than the male breast.—3rd Edit.

the Egyptians, the Hebrews, and the Greeks, were directed to the preservation of health, though under the form of religious ceremonies; the priests, who were then the physicians, wisely concluding that injunctions would be better obeyed, when they were affirmed to be mandates from Heaven, than when considered as merely of human invention. Thus Brahma enjoined vegetable diet, and prohibited animal food, from an opinion that such diet was the best calculated for the inhabitants of a burning climate. Though mistaken in his opinion, as to the salubrity of exclusive vegetable food, yet the Hindoo proselyte perseveres in the supposed divine dogma to the present hour.

And so with the Jews. It will hardly be contended that the prohibition of pork (the most nutritious food of man) was a command from the Almighty, for the salvation of a Hebrew's soul. But when it is recollected that leprosy was prevalent in Judea, and that swine were believed to be very subject to that loathsome malady, the prohibition of bacon may be accounted for. The sentence of uncleanness passed by Moses on so many beasts, birds, and fishes, is inexplicable on any other supposition than that it was based on some sanitary code of diet. It is possible that this restriction and uniformity of diet, so tenaciously maintained by the Israelites in all ages and countries, may be one of several causes conducing to that similarity of features and constitutions presented by this remarkable people, so widely scattered over the surface of the earth. Their religious ablutions may be accounted for on the same principle —and so their laws of segregation, directed against contagion.

But we shall now come to less debateable ground. It is clear that the Greeks in general, and Lycurgus in particular, considered a full expansion of the corporeal organs as essential to a complete development of the mental faculties:—in other words, that strength of mind resulted from, or was intimately associated with, strength of body. The first law which Lycurgus placed on the national sanitary code, was somewhat singular, namely, the destruction of all children born with deformity or defect of any kind! This was a pretty effectual mode of im-

proving the breed of Spartans! It certainly was more preventive of bad health, than conducive to *longevity* in the individual.

It is manifest that Lycurgus was more solicitous to insure a race of able-bodied citizen soldiers to defend the state, than of philosophers and poets to instruct or delight mankind. It is impossible he could be ignorant that a great mind might inhabit a feeble body—and that genius and talent were not incompatible with a crooked spine or a club-foot. Had Pope been born in Laconia, the Poet of Twickenham would never have "lisped in numbers," or tuned his lyre to the Rape of the Lock. Had Byron, even, been a Spartan, Childe Harolde would have found a watery grave in the Eurotas, or been hurled over Mount Taygeta, and Don Juan would never have invoked the ashes of Greece from the towers of Missalounghi.

The Spartan law was as impolitic as it was inhuman. Intellectual vigour is as necessary to a nation as physical force. Brain is at least as useful to the individual as bone or muscle. One man of talent and probity is more valuable to society than a hundred giants. The Grecian camp would rather have spared Ajax than Ulysses. Should any utilitarian law, like that of Lycurgus, be ever revived in this world, the principle of it ought to be reversed. Instead of a jury of doctors to pronounce on the physical imperfections of the body, we should have a board of phrenologists to guage the vicious propensities of the mind. In such cases, if all those whose heads presented a preponderance of the mere animal over the intellectual organization, were drowned, we should then indeed be going to the root of the evil, and have a radical reform in human nature!

But passing over the barbarous ordeal in the sanitary code of Lycurgus, let us see whether the laws, or rather the customs (which are stronger) of the Spartans, furnish any useful information towards the present inquiry. During the first seven years of life, the Spartan youth, of both sexes, were left under the care of their parents, who permitted the energies of Nature to develop the physical powers of their offspring, without any

check to their exuberant and plastic elasticity. The propriety of the custom will be inquired into presently. At the completion of the seventh year, the education, mental and corporeal, was undertaken or superintended by the State. Both sexes were subjected to a regular system or discipline of bodily and intellectual culture. Their sports, their studies, their exercises, and probably their repasts, were all in public and in common. They were early and gradually exposed to atmospherical vicissitudes of every kind. Although moral, religious, and literary instruction formed part of this discipline and education, it is indisputable that physical perfection was more anxiously aimed at than intellectual.

The exercises of the body, in the Gymnasia, were great and prolonged, according as years advanced—while the food for the support of that body was simple, frugal, and but little varied. Hunger was the only sauce—and muscular exertion was the sole provocative.* Such a uniform and rigid system of training (in which the females, before marriage, participated) must have produced a remarkable similarity of constitution, and a considerable congeniality of sentiment. Military glory being more the object of education than literary fame, the labours of the Gymnasium (as has been observed before) preponderated exceedingly over those of the Portico. The influence of such systematic training on health, must have been astonishingand scarcely less so on the morale than on the physique. Such strenuous exercise and simple food must have controlled the passions, and nurtured the virtues of man, beyond all the precepts of priests or philosophers. For it is to be remembered that, however Utopian such a system might be in our days, it was actually reduced to practice in former ages, and its results

^{*} According to Xenophon, the discipline of the Persian youth, in the time of Cyrus, was still more severe than that of the Lacedæmonian. Coarse bread and herbs formed the diet of advanced youth, though they were undergoing the fatigues of military exercises, while their beds were the earth, with the canopy of Heaven for their curtains.

recorded in authentic history. It developed the bodily powers to the utmost—it nearly annihilated all other kinds of disease than that of death, the inevitable lot of mankind. Even in our own times, this rigid regimen and discipline have been successfully adopted by individuals, from various motives.

With all these advantages, it may be asked how and why did these people degenerate? Alas! there is a principle of decay in nations as well as individuals. It is also to be borne in mind, that the ancients had no true religion to check the vices of human nature, and guide the principles which lead to happiness and prosperity. It is curious, however, that all those states where paganism or idolatry prevailed, have crumbled into dust, or are tottering on the verge of ruin; while no Christian nation has yet degenerated into barbarism or lapsed into ignorance, since the dark ages. Even Italy, where the worst forms of government are united with the least pure forms of Christianity, is not an exception. Even there, science, literature, art, and even morality are steadily, though slowly advancing.

Before quitting the subject of public hygiene, it may be proper to glance at the precepts of Pythagoras and his disciples. These precepts or doctrines appear to have been founded partly on religious, partly on moral, and partly on sanitary principles. The constant conversion of every kind of matter from one form into others-of man into earth, of earth into vegetables, and of vegetables into animated beings, coupled with the belief that the souls of men migrated into the bodies of animals, may have generated scruples in the minds of the Brahminical and Pythagorean philosophers, as to the propriety of eating any thing that had life, though a deeper philosophy would have taught them that the same objection lay against vegetable food. But it is probable that Pythagoras was swayed more by philanthropic than by theological principles in his doctrines. He may have thought, and not without reason, that those who slaughtered and fed on the flesh of animals, would acquire a callosity or insensibility to the shedding of human blood. That this was

the view of Pythagoras, has been maintained by a modern philosopher and physician of supereminent talents.

Hence drew th' enlightened Sage, the moral plan, That Man should ever be the friend of Man—Should view with tenderness all living forms, His brother-emmets and his sister-worms.

Will those who are best versed in a knowledge of mankind, and who have best observed the influence of habits, regimen, and other external agents on the human race, deny that there is any truth in the doctrines of Pythagoras? For my own part, I had rather trust my life to the tender mercies of the shepherd who tends his flocks on the wild mountain's side, than to the butcher who slays those flocks in his shambles, and inhales, from morn till night, the reeking odour of animal gore. Are not the Hindoos, whose food is almost exclusively vegetable, less implacable, ferocious, and passionate, than the carnivorous nations? Does not a survey of the animal kingdom bring us to the same conclusion? The CARNIVORÆ are much more fierce, rapacious, and cruel in their nature, than the HERBIVORÆ. Compare the horse with the tiger—the dove with the vulture—the faun with the leopard—the rabbit with the cat.

The Pythagorean doctrines, however, were very erroneous in a sanitary point of view. Man was evidently designed to eat both animal and vegetable food—and the Hindoos do not attain longer life than other people under similar circumstances as to climate. They are not so strong as the Mahometans of the same country, who eat animal food. But, although Brahma and Pythagoras greatly overrated the salutary influence of their dietetic systems on health, they were not totally in error. There are many disorders which do not materially curtail the usual range of existence, but yet disturb many of its enjoyments. Such disorders are often dependent on the quantity of animal food consumed by Europeans. There are systems of diet, on the other hand, which do not, perhaps, conduce to longevity, or to robust health, but which render the stream of time much more placid, and life itself less dolorous than they other-

wise would be. Such, for instance, is the slender and unirritating food of the Hindoo.

The foregoing observations are sufficient to shew that, in ancient times, public hygiene or the health of the community, was often made the subject of religious, legislative, or philosophical enactments, from each of which some useful hints may be obtained. In our times, all is changed. Every individual now legislates for himself, in respect to his health, or intrusts it, when impaired, to the care of the physician. But, since legislators, divines, and philosophers have ceased to impose their sanitary regulations on the people, many hundred volumes have been written on health and longevity. Almost the only one, and perhaps the best, which is consulted in England, is the voluminous compilation of our countryman, Sir John Sinclair, who was not a physician. He, like his predecessors, has fallen into the error of giving us a multiplicity of details, with a paucity of principles:—the former, too often inapplicable or impracticable—the latter, very generally unintelligible or erroneous. The plans or arrangements of authors, on this subject, have been innumerable. Neither these nor the materials of their tomes shall I copy; but draw on the resources of my own observation and reflection for whatever I adduce in this Essay.

I shall divide the life of man—brief as it is found in final retrospect, but interminable as it appears in early perspective—into ten epochs or periods, of seven years each, which, though blending and amalgamating at their junctions, are yet clearly marked by distinctive characteristics in their several phases. Simple and isolated as the subject of HEALTH may seem, in these ten Septenniads, it will probably be found to touch, if not embrace

"Quicquid agunt Homines, votum, timor, ira, voluptas,"
many—perhaps most, of those actions, passions, enjoyments,
and sufferings that constitute the drama of human life!

FIRST SEPTENNIAD.

[1 to 7 years.*]

For some time after man's entrance into the world, his existence is merely animal, or physical. He cries, feeds, and sleeps. His intellectual functions are nearly nul; while those of the little bodily fabric are in a state of the most intense activity. Gradually the senses awake, and the avenues of communication between the surrounding world and the living microcosm, are opened. External impressions are conveyed to the sensorium or organ of the mind, and there produce sensations, which become progressively more distinct, and, by frequent reiteration, lay the foundation of memory and association. During the first septenary period, REFLECTION can hardly be said to take place. Nature is busily employed in building up the corporeal structure—and the mind is occupied, almost exclusively, in storing up those materials for future thought, which the vivid senses are incessantly pouring in on the sensory of the soul.

These few facts (and they might be multiplied to any extent) may furnish important hints to the parent, the pedagogue, and the philanthropist. It is during the first and second Septenniads, that the foundations of health and happiness, of physical force, intellectual acquirements, and moral rectitude, are all laid! Yet the arch-enemy of mankind would have found it difficult to devise a system or code of education for body and mind, better calculated to mar each and every of the above objects, than that which is adopted by the wise men of the earth at this moment. The first and second Septenniads are probably the most important to the interests of the individual and of society, of the whole ten. It is while the wax is ductile that the model is easily formed. In the early part of childhood, and even of youth,

^{*} The last year in each Septenniad is always included and considered as completed.

every fibre is so redolent—so exuberant of vitality, that rest is pain, and motion is pleasure. In infancy the organ of the mind (the brain with its dependencies) presides over, and furnishes energy to, every other organ and function in the body. At this period, be it remembered, these organs and functions are in the greatest degree of growth and activity; and therefore the brain (or organ of the mind) requires to be at liberty to direct its undivided influence to their support. If it were possible to bring intellectual operations into play, in the mind of the infant, the brain and nervous system could not supply the proper power for digestion, assimilation, and nutrition; and the whole machine would languish or decay. Now these facts apply, more or less, to a great part of the first Septenniad-or even of the second—and here we have the true physiological cause and explanation of the havoc which is produced in youthful frames by premature exertion of the intellectual faculties! Nor is it the body exclusively that suffers from precocious culture of the mind. The material tenement of the soul cannot be shattered without injury to its spiritual tenant. It may be true, in some figurative sense, that

"The soul's dark cottage, batter'd and decay'd,
Admits new lights through chinks which time has made."

This can only refer to the common wear and tear of body, and the lights of age and experience—but, even in this point of view, I doubt the dogma of the bard, and apprehend that the said lights would shine full as well through the proper windows of the "soul's dark cottage," as through those cracks and rents that are effected by time and infirmity.

I have alluded to the Spartan custom of leaving the youth, during the first seven years, under the guidance of the parents, who permitted the physical powers of their offspring to develop themselves without control. What is the case with us? During a considerable portion of that period the youth is "got out of the way," and imprisoned in a scholastic hot-bed or nursery, where the "young ideas," instead of being left to shoot out slowly, are forced out rapidly, to the great detriment of the in-

tellectual soil, thus exhausted by too early and too frequent crops.

It has been observed that the organ of the mind, in the first stages of our existence, is exclusively occupied with its animal functions. It soon, however, is able to allot a portion of its power to the operations of the immaterial tenant. If this power were more gradually and gently exercised than it now is, we would have stronger frames and sounder minds. We might unite, in a considerable degree, the strength of the savage with the wisdom of the sage. As education, in this, as well as in the two succeeding Septenniads, is both physical and moral, we shall adopt this division of the subject.

PHYSICAL EDUCATION OF THE FIRST SEPTENNIAD.

1. Food.—It is fortunate for man that nature furnishes him with sustenance during the first nine months of his existence. The milk of the mother or a healthy nurse is a more salutary and scientific compound of animal and vegetable nutriment than he ever afterwards imbibes. He has hardly left his mother's bosom, however, before the work of mischief commences, and which seldom ceases till he approaches second childhood, or has suffered severely by the imprudence of his parents and the early indulgence of his own appetites! Nature furnishes teeth, as solid food becomes necessary; and the transition from milk to meat should not be too abrupt. The teeth are protruded slowly and successively; and, during this period, milk and farinaceous food should predominate over that which is purely animal.

But errors of diet, in the first Septenniad, do not consist so much in the quantity of food, as in the provocative variety with which the infantile and unsophisticated palate is daily stimulated. The rapid growth of infancy requires an abundant supply of plain nutritious aliment; but it is at this early period, that simplicity in kind, and regularity in the periods of meals, would establish the foundation for order and punctuality in many other things, and thus conduce to health and happiness through life.

As the first nutriment which Nature furnishes, is a compound of animal and vegetable matters, so should it be for ever afterwards. In youth, and especially during the first Septenniad, milk and farinaceous substances should form the major part of the diet, with tender animal food once a-day. As the teeth multiply, the proportions of the two kinds of sustenance ought gradually and progressively to vary.

2. Cloathing.—Because we come naked into the world, it does not follow that we should remain so. Nature supplies animals with coats, because the parents of animals have no manufactories of linen and woollen. The dress with which Nature cloathes the young animal is nearly uniform over the whole body; but not so that which man, or rather woman constructs for the infant. Some parts are covered five-fold—some left naked. In many of the most civilized countries of the world, the child is placed in "durance vile"—in bondage—or at least in bandage, the moment it sees the light! This practice, which commences in ignorance, is continued by fashion, till it ends in disease, and entails misery and sufferings on the individual and the offspring, from generation to generation. But more of this hereafter.

If many of our disorders are produced through the agency of improper food or deleterious substances on the internal organs, so a great number of maladies are induced through the medium of atmospheric impressions and vicissitudes on the external surface of the body. These cannot be counteracted or rendered harmless by either very warm or very light cloathing. The great antidote to alternations of climate, consists in early and habitual exposure to transitions of temperature, drought, humidity, &c. This may be safely effected at all periods of life, from infancy to old age; and the practice, which is both easy and pleasant in operation, would save, annually, an immense waste of life, and a prodigious amount of sufferings in this country. It is simply the alternate application of warm and cold water (by immersion or sponging)—during the first year,

or two, to the whole body—and afterwards, to the face, neck, and upper parts of the chest, every morning. The application of cold water alone, will not be sufficient. There must be the sudden and rapid succession of heat and cold—which I would term the calido-frigid fortifier, or preservative. This process not only imitates and obviates the atmospheric vicissitudes of our own climate; but is, in itself, salutary in any climate. The hot water excites the surface to which it is applied, and fills the capillary vessels with blood. The cold water braces the vessels thus distended, without repelling the fluid too forcibly towards the interior, or producing a chill—since the heat and excitement of the surface secure us against a sudden retrocession.

It may be asked "how does this protect us from the introduction of cold air into the lungs?" I answer, that Nature provides against this daily and hourly contingency. The temperature of the atmospheric air is brought to a par with that of the body, while passing down through the air-tubes, and before it reaches the air-cells of the lungs. For one cold that is caught by inhaling cold air, one hundred colds are induced by the agency of cold and moisture on the surface of the body. The CALIDO-FRIGID LAVATION or sponging, above-mentioned, secures us effectually from face-aches, ear-aches, tooth-aches,* and head-aches; besides rendering us insusceptible of colds, coughs—and in no small number of instances—of consump-TION itself. The practice is common in Russia and some other countries; and the principle is well understood by the profession in all countries; but the adoption of the practice is exceedingly limited in these Islands, where it would prove extremely salutary. Excepting in infancy, there is no occasion for the CALIDO-FRIGID application to the whole body, by means of immersion or sponging:—at all periods of life afterwards, the mere

^{*} The mouth should be rinsed with hot water and then immediately with cold, every morning throughout the year. If this were regularly done from infancy, the dentist might shut up shop.

EXERCISE. 17

sponging of the upper parts of the body, already mentioned (to which I would add the feet), first with hot, and then immediately with cold water, will be quite sufficient to prevent a multitude of ills, a host of infirmities—and let me add, a number of deformities, to which flesh is heir, without this precaution.

As to cloathing, during the first Septenniad, I shall say little more than that it should be warm, light, and loose. It will be time enough—alas! too soon—to imitate the Egyptian mummy, when girls become belles, and boys beaux. I beg, for the first and second Septenniads at least, full liberty for the lungs to take air, the stomach food, and the limbs exercise, before they are "cribb'd, cabin'd, and confin'd" by those destructive operatives, the milliner, the tailor, and the boot-maker, cum multis aliis, who rank high among the purveyors or jackals to the doctor and the undertaker!

Much stress has been laid upon the use of flannel in all periods of our life. If the preservative against vicissitudes of climate, to which I have alluded, be employed, flannel will seldom be necessary, except where the constitution is very infirm, or the disposition to glandular affections prominent. At all events, it should be very light, and worn outside of the linen, in this tender age.

3. Exercise.—During the first Septenniad, exercise may be left almost entirely to the impulses of Nature. The great modern error is the prevention of bodily exercise by too early and prolonged culture of the mind. In the first years of life, exercise should be play, and play should be exercise. Towards the end of the first Septenniad, some degree of order or method may be introduced into playful exercise, because it will be essential to health in the second and third epochs. Even in this first epoch, exercise in the open air should be enjoined, as much as the season and other circumstances will permit. The windows of the nursery ought to be open during the greater part of the day, and the nursery-maids and mistresses, who cannot bear the air, are very unfit for the physical education of children.

4. Sleep.—In early infancy, the child, if well, only wakes to suck, and then falls asleep again. Nutrition, at that period, seems to be the sole end and object of Nature—and this object is best attained during sleep. In that state, the whole powers of the constitution, and more especially of the digestive organs, are concentrated on the process of converting the milk of the nurse into the flesh and blood of the child. Throughout all periods of life afterwards, it is found that rest at least, if not sleep, promotes digestion—and that corporeal or mental exertion disturbs or retards that important process. The sleep of infants is greatly interrupted by irritation in the stomach and bowels from improper food of the nurse. Hence the artificial modes of inducing sleep by the motion of the cradle—the music of the mother's voice—or the reprehensible practice of exhibiting soothing medicines. A child never cries but from pain, and, in nine cases out of ten, this pain results from indiscretions of diet on the part of the mother or wet-nurse. The instances are very few indeed where opiates of any kind can be safely given to children during the first Septenniad. The syrups, paregorics, and carminatives, so often and so rashly administered to infants, are little less than poisons in disguise. As acidities in the first passages are the most common causes of pain and sleeplessness in children, so a little magnesia or soda will often sooth and lull to repose when opiates would increase the irritation. This applies indeed to many periods of riper years. Twenty grains of soda going to bed will often procure tranquil sleep, and ward off the nightmare, when opium would only add to the misery of tumultuous dreams.

MORAL EDUCATION OF THE FIRST SEPTENNIAD.

The first seven years of life must not be given up entirely to the physical development of the constitution; though that is a most important part of the parent's duty. A great deal of moral culture may be effected in this period: but I apprehend that it ought to be very different in kind, in mode, and in degree, from what it is at present. During several years of this first Septenniad, the children of the lower, and even of the middle classes are cooped up in a crowded and unwholesome school-room, for many hours in the day, to the great detriment of their health and morals, and with very little benefit to their intellectual faculties. Among the higher classes, it is not so bad; yet there, the children are too much drilled by tutor or governess, and by far too little exercised in body.

The principle which I advocate is this: that, during the first, and even during the second Septenniad, the amount of elementary learning required should be less, and the daily periods of study shorter:—that sport and exercise should be the regular and unfailing premium on prompt and punctual acquisition of the lessons prescribed—in short, that elementary education should be acquired "cito, tuté, ac jucundé"—instead of being a wearisome task, irksome to the mind, and injurious to the body.

But if I declare myself adverse to the system of precocious exercise of the intellect, I am an advocate for early moral culture of the mind. It is during the first years of our existence, that the foundation of habits and manners is laid; and these will be good or bad, afterwards, according to their foundations. ORDER is truly said to be "Heaven's first law"—and so it should be the first injunction on childhood. The brightest talents are often rendered useless by the want of order and system in our amusements, studies, and avocations. The best temper or the purest intention will not compensate for want of regularity, industry, and punctuality. Habit is the result of impression, rather than of reflection; and youth is the age for receiving impressions rather than for exercising the judgment. ORDER may be instilled into the juvenile mind long before that mind is capable of perceiving the utility of the discipline; in the same way that the rules of grammar are learnt before the application of these rules can be even imagined by the pupil. From long study, and, perhaps, a considerable knowledge of human nature, I most earnestly exhort parents, guardians, and of order, regularity, and punctuality, from the very earliest period of infancy up to the age of discretion. Half, and more than half of our miseries, crimes, and misfortunes, in afterlife, are attributable to the misplaced indulgence, or culpable negligence of our parents. "Spare the rod and spoil the child," is a maxim that was founded in experience, though it has been nearly exploded by speculative philanthropists not deeply versed in the knowledge of man. The rod, in most cases, may be spared; but, if order and obedience cannot be enforced by other means, the rod should be applied.

The whole material world, and, as far as we can judge, the whole universe, is subjected to, and governed by, certain laws of periodicity, which preserve order and harmony everywhere. Our mental and corporeal constitutions are controlled by similar laws of periodicity, and we should subject all our actions, passions, pleasures, and labours to laws, in imitation of those which Nature has established. Thus, in infancy and youth, the sleep, exercise, play, meals—every thing, in short, which is done, should be done at regular and stated periods, and the habit of regularity, thus early established, would become a second nature, and prove a real blessing through life. There is not a single office, profession, or avocation, from the high duties of the Monarch down to the vile drudgery of the dustman, that does not owe half its honours, respectability, and success to PUNCTUALITY.

SECOND SEPTENNIAD.

[7 to 14 years.]

"Creeping, like snail, unwillingly to school."

The Second (too oft the first) Septenniad introduces us to one of the most important personages in this world—a personage, whose image is never effaced from our memory, to the latest day of our existence! Who have ever forgotten that happy or unhappy epoch of their lives, and that stern arbiter of their fate, when they were wont—

The day's disaster in his morning face?

After the lapse of half a century, the lineaments of his countenance are as fresh on the tablet of my memory, as on the first day of their impression. These reminiscences are not unaccompanied by some compunctions of conscience. The personage in question, is one who is "more sinned against than sinning." His office can only be envied by that public functionary who executes the last and most painful sentence of the law-or rather by the victim, who ascends the scaffold without hope of reprieve! He who cultivates the soil under his foot, has generally a fair recompence for his labour—and, at all events, he is not upbraided for the failure of his harvests. But he who cultivates the brains of pupils, whether male or female, has often a most ungrateful task to perform. To hope for a good crop of science or literature from some intellects, is about the same, as to expect olives to thrive on the craggy summit of Ben Nevis, or the pine-apple to expand amid the Glaciers of Grindenwalde. Yet, from these steril regions of mind, the hapless PEDAGOGUE is expected by parents to turn out Miltons, Lockes, and Newtons, with as much facility as a gardener raises brocoli or cauliflowers from the rich alluvial grounds about Fulham or Rotterdam! is in vain for poor Syntax to urge in excuse, that

"Non ex aliquovis ligno fit Mercurius."

This is only adding insult to injury, in the eyes of the parents, who consider that any hint of imperfection in the offspring, is, by inuendo, a reproach cast on themselves. Under such circumstances, it is not much to be wondered at, if the preceptor, thus compelled

"To force a churlish soil for scanty bread,"

should sometimes become a little severe and morose himself.

Be this as it may, I believe that few of our youth (of either sex), who evinced talent or assiduity in their juvenile studies, have much reason to associate the memory of the schoolmaster with feelings of resentment or reproach.

It is in this Septenniad, which may be stiled, par excellence, the scholastic, that the seeds of much bodily ill and moral evil are sown. In this, and often in the latter part of the first Septenniad, the powers of the mind are forced, and those of the body are crippled. The progress of civilization, literature, science, and refinement, has rendered this state of things unavoidable. It may be mitigated, but it cannot be prevented. Knowledge is power. Bodily strength is now of little use in the struggle for power, riches, or fame:-mental endowments and acquirements are all in all. Togæ cedant Arma! The soldier of a hundred battles, and as many victories, doffs the glittering helmet and nodding plume, to assume the scholar's cap and golden tassel. He throws aside the BATON, and takes up the pen. Instead of the short, and spirit-stirring address to his compact cohorts on the carnage-covered field, he harangues whole comitia of learned doctors and grave divines, in the accents, and even in the language of CICERO! If this be not the "march of intellect," from bannered tents to academic bowers, I know not what is. It is a striking illustration and proof that the star of the morale is in the ascendant over that of the physique—that mind transcends matter—and that genius is superior to strength.

But this does not prove that we are steering quite free from

schools. 23

error, in cultivating the mind at the expense of the body. It is the duty of the medical philosopher, therefore, who has the best means of ascertaining the effects of excessive education, to point out the evil, and, if possible, to suggest the remedy.

It will not be necessary to advert to more than the three principal modes of elementary instruction, viz. private tuition—public day-schools—and boarding-schools or seminaries. If we were to look merely to the health of the body, I should prefer the domestic tutor; but, all things considered, the second mode, or middle course—a public day-school (as the Westminster, London University, King's College, &c. &c.) is the best—verifying the old maxim, "in medio tutissimus ibis." The first mode is the most expensive—the second is the most beneficial, and the third is the most convenient. The private or domestic tuition is best calculated for the nobility, and higher grades of the aristocracy, among some of whom there seems to prevail, whether for good or evil, an idea that there are two species in the human race, between which there should be as little intercourse as possible.

The second mode of education (the public day-school) is best adapted for all those who are to depend on their intellects through life—namely, the whole of the learned and scientific professions—more especially divinity, law, and physic. Those who are likely to mix much with their fellow-creatures during their sojourn in this world, had better begin to do so in a public school. Knives are sharpened by being rubbed against each other:—so are intellects. The flint and the steel will not emit sparks unless they come into collision:—neither will brains. The coldest marble and the basest metal will glow with heat by friction; and the solid oak will burst into flame by the same operation. The emulation of a public school will call energies into action, that would otherwise lie for ever dormant in the human mind.

To the boarding-school there are objections, more or less cogent, according to the extent of the establishment, and the degree of wisdom with which it is conducted. It cannot afford such a field for competition as a public school; and the youth is not under the parental roof and eye during extra-scholastic hours. But as boarding-schools must ever be the seminaries of education for nine-tenths of the better classes of society, it is of the utmost consequence that the conductors of such institutions should have enlightened views on the subject of education, both as respects the morale and the physique—the health and the happiness of the pupil.

Whether the scholastic institution be large or small, public or private, one radical evil is sure to pervade the system of education pursued therein—namely (and I cannot repeat it too often), the disproportion between exercise of the mind and exercise of the body—not merely as respects the sum-total of each species of exercise, but the mode of its distribution. The grasp at learning is preternatural, over-reaching, and exhausting. It is engendered and sustained by the diffusion of knowledge, the density of population, and the difficulty of providing for families. Our ambition to become great is perpetually increasing with the augmentation of knowledge, while our means of gratifying that ambition are constantly diminishing. If this be true, and I believe it cannot be controverted, we are evidently in a fair way to illustrate the picture drawn by the Roman poet, some twenty centuries ago:—

———— hic vivimus ambitiosa Paupertate omnes.

But to return to the school. The lessons imposed on youth are too long; and so, of course, are the periods of study. The consequence is, that the lesson is not got well, because it is learnt amid languor and fatigue of the intellect. The grand principle of education is, or rather ought to be, the rapid and the perfect acquisition of small portions of learning at a time, the punctual premium being the interval of play. In this way, the idea of knowledge would be constantly associated with that of pleasure; and each impression on the juvenile mind being vivid and distinct, would consequently be lasting.

But if the periods of study in the first years of the second

schools. 25

Septenniad were reduced in length, as well as in the whole daily amount, I am far from thinking that the sum total of elementary learning acquired during the scholastic Septenniad, would be thereby diminished. What is lost in letters will be gained in health; and this profitable exchange may enable the youth to sustain those increased exertions of the intellect which devolve on ulterior stages of scholastic and collegiate discipline. It is to be remembered, also, that the great majority of pupils are designed for other than the learned professions; and to them a modicum of health is often of more value than a magnum of literature.

But, while I advocate more frequent intervals of relaxation from study, I would suggest to the directors of schools a greater attention to systematic exercises. The severe and athletic gymnastics introduced some years ago by Volker, with all the enthusiasm of a German, were better adapted to the Spartan youth, whose progenitors, male and female, had been trained in like manner, than to the pallid sons of pampered cits, the dandies of the desk, and the squalid tenants of attics and factories. like putting the club of Hercules into the hands of a tailor, and sending slender snip to combat lions in the Nemæan forest-or giving the bow of Ulysses to be bent by the flaccid muscles of the effeminate man-milliner. This ultra-gymnastic enthusiast did some injury to an important branch of hygiene, by carrying it to excess, and consequently by causing its desuetude. Every salutary measure that was ever proposed, has been abused; but this forms no just grounds against its use. No school should be without a play-ground; and no play-ground without a gymnasium of some kind, for the lighter modes of athletic exercise. The swinging-apparatus, at the Military Asylum, in Chelsea, seems well calculated for effecting that combination of active and passive exercise, so peculiarly adapted to the human frame in the present state of civilization and refinement. We have more mind and less muscle than the Lacedæmonians; and, therefore, art must accomplish what strength fails to do. It is in a more advanced period of life, that passive exercise is to be

preferred to active; in the second Septenniad, the latter should have the preponderance. In all gymnastic exercises, however, great regard should be paid to the constitutions of individuals. There are some youths, where a disposition to affections of the heart and great vessels prevails; and to these all strong exercise is injurious. Those, also, who are predisposed to pulmonary complaints, must be cautious of athletic exercise. The professional attendant of the family or school should examine into this point.

On the subject of dietetic fare during the scholastic Septenniad, little need be said. It should be simple and substantial, rather than abstemious. The fabric that is daily building up, should have an ample supply of sound materials. These materials might, with advantage, be more varied in kind than they are in most seminaries of education. Although GAME seldom smokes on the table of a boarding-school, yet "TOUJOURS PERDRIX" is an established canon of the kitchen there.

In respect to the beverage of youth, during the first and second Septenniads, a great error has been committed by modern mothers, in substituting for the salutary prescription of PINDAR ("water is best") the daily glass of wine, with cake or condiment, for the smiling progeny round the table after dinner. The juvenile heart dances joyously enough to the music of the animal spirits—and the rosy current of the circulation runs its merry rounds sufficiently rapid, without impetus from wine. The practice in question is reprehensible on more accounts than one. It early establishes the habit of pampering the appetite a habit that leads to countless ills in after-life. It over-stimulates the organs of digestion, at a period when their nerves are supersensitive—their excitabilities exuberant—and their sympathies most active and multiplied. If such be the case in youth, can we wonder at the universality of dyspeptic complaints in middle-age? It is to be remarked, that this practice is less prevalent among the highest ranks of life, than among the various subordinate grades. It increases as we descend, till we shudder at the sight of liquid fire, exhibited to the sickly infant in the sordid hovel! On such a subject need I say more? or could I say less? Bad habits are early enough *learnt*—they ought never to be *taught*!

In the second Septenniad, the schoolmaster should pursue the path which the parent had trodden; and enforce, with the utmost rigour, a system of order, regularity, and punctuality, in every thing which the pupil does. It is in this epoch, as in the previous one, that the Passions of youth should be controlled even by punishments, if necessary. If the Box is taught, in early life, to respect the feelings, the comforts, and the happiness of his playmates and schoolfellows, the Man will afterwards obey the laws of God and his country in society at large. The tyranny which the strong often exercise over the weak in schools, and the annoyances which the vicious occasion to the well-disposed youth, ought to be punished with ten times more severity than neglect of study. The degrading and barbarous system of "FAGGING," so long prevalent in the Westminster and other schools, would disgrace a horde of Hottentots, or a colony of Siberians. It is a system which often breaks the spirit, and even the health, of many a generous mind; while it fosters those innate propensities to selfishness, arrogance, and even cruelty, which require the rein rather than the spur at every period of life. It is to be apprehended that the fear of offending parents, and other motives not the most disinterested, have prevented the expulsion from some private schools of turbulent spirits, or the correction of their vicious habits.

Vice is a contagion of the most terrible virulence. It spreads with the rapidity of lightning—and every tainted individual becomes a new focus, both for the concentration and the diffusion of the poison! It is a melancholy truth, that, in exact proportion as human beings (whether men, women, or children) become congregated together, there will EVIL be engendered, propagated, and multiplied. This remark applies of course, to domiciliary associations, and from which the congregations in the Senate, the Church, and the Forum are excepted. It is peculiarly applicable to seminaries of education, of every kind;

and it is perhaps, fortunate that society at large is not aware of the number, the species, and the magnitude of ills inflicted on mankind by the Lancastrian system of education—a system invented and practised many a century before Lancaster was born. But, although the honest Quaker must relinquish all title to originality on this point, he may fairly claim the superior merit of improvement. Pupils, in all ages, were in the habit of teaching each other—MISCHIEF:—Lancaster caused them to teach each other—KNOWLEDGE. This last is "mutual instruction"—the former is "mutual destruction." But the new system did not supersede the old; it was only superadded to it. It is, therefore, the bounden duty, as it should be the paramount object, of all parents, guardians, and tutors, to circumscribe as much as possible this "evil communication," which not only " corrupts good manners," but, perchance, good morals into the bargain!

Having thus offered some remarks on the manner of education, as connected with health, or at least with happiness, I doubt whether I am justified in touching on the matter of education itself. My reflections shall be brief, and, if not founded in observation and in reason, they will fall to the ground.

The two grand or cardinal objects of education, in my humble opinion, are, first, to curb the evil propensities of our nature, by increasing our knowledge or wisdom—and, secondly, to make us useful to society. That learning or knowledge does elevate the mind, humanize the heart, and prevent barbarism of manners, we have the best authority of antiquity—"emollit mores nec sinit esse feros." There can be no doubt that these effects flow, more or less, from all kinds of learning or knowledge; they are, however, the more especial results of what may be termed, in a comprehensive sense, classical learning—or the study of great authors, modern as well as ancient. But, to obtain the second grand object of education—to become useful members of society, we must acquire knowledge of a very different kind—namely, science. It will not be sufficient to study philosophy, rhetoric, poetry, belles-lettres, &c.—we must learn

the exact and the inexact sciences—the nature of things. good education, then, is a happy combination, or a just proportion of learning and knowledge-or, in other words, of literature and science. The proportions must vary, no doubt, according to the destination of the individual. The military cadet should not spend too much of his time on Greek and Latin. All that Homer has told us respecting the siege of Troy, would avail very little in the siege of Gibraltar or Malta. eloquent and very useful art of running away, transmitted to us by Xenophon and the ten thousand Greeks, would have been of little use to Moore or Moreau, in the mountains of Spain or the forests of Germany. So, again, the various voyages of Ulysses, between the Scamander and the Tyber-from the resounding Hellespont to the Pillars of Hercules, would be next to useless on the chart of a modern Mediterranean cruiser. This reasoning might be pushed to any lengths; but it is not necessary. It appears to me, that among the upper, and even the middle classes of society, learning is cultivated somewhat at the expense of science—words are studied more than things—and the ornamental is preferred to the useful.

If a man were cast in the antediluvian mould, and could calculate on numbering six or seven hundred years, instead of sixty or seventy, he might advantageously enough, dedicate ten or fifteen years to the study of the dead languages, in order that he might dig for centuries afterwards, in the rich and inexhaustible mines of literature, philosophy, rhetoric, and poetry, to which these languages open the door. But I venture to doubt the policy of employing one-tenth, or more, of our short span of existence in the acquirement of two dead languages, which we are forced to abandon almost immediately after they are learnt, and before we can do much more than view, at a distance, the fruits which they display.

Suppose a young and adventurous traveller from Otaheite (intending to explore the great continental world) lands at Canton, and there finds that the "Celestial Empire" comprehends the whole of this globe, with the exception of a few islets,

like his own, scattered around its almost boundless shores.* The language of the Celestials being wholly unknown to him, it requires seven years to acquire it, even imperfectly. He then sets out on his travels; and, having crossed a great wall, and wandered over many mountains and deserts, he comes to another great country, whose language is totally different from that which he took such time and pains to study. He has no alternative, but to assign another seven years to the tongue of the white bear. At the conclusion of this period, he finds letters of recal to his native Isle, and goes back with his head full of two languages, neither of which enables him to roast a pig or a prisoner better than his countrymen, who understand no other language but their own. Now, without meaning to compare Greek or Latin, with Chinese and Russian, I may safely aver, that the languages of Homer and Horace are of very little more use, to three-fourths of those into whose brains they are hammered, than the language of the HINDOO or HUN would be to the native of Owyhee or Otaheite. To the multitude, indeed, the dead languages are very nearly a dead loss—and for this good reason, that their avocations and pursuits, through life, prevent them from unlocking the magazines of learning, to which those languages are merely the keys. Common sense is beginning to impress mankind with this truth. Even among the members of the learned and liberal professions, the time spent on the classics is too great, while that dedicated to the exact and inexact sciences is by far too short. The light of reason has actually penetrated the dark monastic cloisters of Westminster, and forced the sages of antiquity to associate on the same bench with the sons of modern science!

As the world grows older—as population multiplies—as competition becomes more intense—and as the difficulties of subsisting increase, TIME will be more and more valuable. It is, therefore, probable (though perhaps to be deplored) that the

^{*} This is the geographical doctrine of the Chinese, and laid down as such on their charts.

æra is not far distant, when the STUDY of dead languages and ancient literature will, in a great measure, give way to that of living tongues and modern discoveries.

A curious problem might here be more easily started than solved, viz. what are the differences, as respects the individual, between the study of an original author, and a good translation? Suppose we take the Iliad of Homer, and Pope's free translation of it. Would the operations of the intellect, the elevation of sentiment, the excitement of the feelings, and the exercise of the imagination, be materially different in the study of the one, from that which would take place in the study of the other? I very much doubt whether the results would be greatly dissimilar. If this be the case, the study of the dead languages is of little use to the great mass of mankind. They are necessary, at present, to those who are destined for law, divinity, the senate, and medicine. Those also who have nothing to do, may probably as well expend seven or ten years on Greek and Latin, as on any thing else. To authorship, too, now become so very extensive a business, the dead languages are essential; though I question whether they conduce much to originality of thought. How did Homer and the great men of antiquity get on, seeing that they could not all have had the dead languages for models of study?

I shall hardly be accused of a gothic or barbarian insensibility to the beauties and benefits of classic lore. My prejudices run in a very different direction. But common sense, and some observation of what is going forwards in the world, convince me that a day is rapidly approaching, when the necessary details of modern science will very much supersede the elegant pursuits of ancient literature.*

Some of the remarks on the education of male youth will

^{*} Probably the chief advantage of learning the dead languages consists in the exercise of the mind during the acquisition of them. The intellectual powers are, unquestionably, very much strengthened and improved by this process; but still we are to ask the question, might not exercise of the mind, in the acquisition of modern science and living languages, be more beneficial

bear, mutatis mutandis, on that of the female; but others will not. It cannot be said that too much of their time is dedicated to the Greek and Latin Classics. They are much fonder of living tongues than of dead languages. The education of females is either domestic, or at the boarding-school. former is, by far, the best. Notwithstanding the pains which are taken by the superintendants of respectable seminaries, evils attach to congregations of young females, which no care can entirely prevent. Female education is indeed more detrimental to health and happiness than that of the male. Its grasp, its aim, is at accomplishments rather than acquirements—at gilding rather than at gold—at such ornaments as may dazzle by their lustre, and consume themselves, in a few years, by the intensity of their own brightness, rather than those which radiate a steady light till the lamp of life is extinguished. They are most properly termed accomplishments; because they are designed to accomplish a certain object—MATRIMONY. end, or rather beginning, obtained, they are about as useful to their owner, as a rudder is to a sheer hulk, moored head and stern in Portsmouth harbour—the lease of a house after the term has expired—or a pair of wooden shoes during a paroxysm of gout.

The mania for Music injures the health, and even curtails the life of thousands and tens of thousands, annually, of the fair sex, by the sedentary habits which it enjoins, and the morbid sympathies which it engenders. The story of the Syrens is no fable. It is verified to the letter!

"Their song is death, and makes destruction please."

Visit the ball-room and the bazaar, the park and the concert, the theatre and the temple:—among the myriads of young and

to those who are not destined for the learned professions? Even in the Senate and at the Bar, how extremely useful is a knowledge of modern science—and in the various departments of private life and private avocations, how much more important this knowledge than that of Greek and Latin!!—3rd Edition.

MUSIC. 33

beautiful, whom you see dancing or dressing, driving or chanting, laughing or praying—you will hardly find one in the enjoyment of health! No wonder, then, that the doctors, the dentists, and the druggists, multiply almost as rapidly as the pianos, the harps, and the guitars!

The length of time occupied by music renders it morally impossible to dedicate sufficient attention to the health of the body or the cultivation of the mind. The consequence is, that the corporeal functions languish and become impaired,—a condition which is fearfully augmented by the peculiar effect which music has upon the nervous system. It will not be denied that every profession, avocation, or pursuit, modifies, in some degree, the moral and physical temperament of the individual. No art or science that ever was invented by human ingenuity exerts so powerful an influence on mind and body as Music. It is the galvanic fluid of harmony, which vibrates on the ear-electrifies the soul—and thrills through every nerve in the body. probable that so potent an excitement can be daily applied, for many hours, to the sensitive system of female youth, without producing extraordinary effects? It is impossible. If music have the power (and Shakespeare is our authority)

"To soften rocks and bend the knotted oak,"

is it not likely to inflame the imagination and disorder the nerves? All pungent stimuli produce inordinate excitement, followed, in the end, by a train of evils inducing debility and irritability. Every thing that merely delights the senses, without improving the understanding, must come under the head of sensual gratifications, which tend, by their very nature, to excess. Music, like wine, exhilarates, in small quantities, but intoxicates in large. The indulgence of either, beyond the limits of moderation, is deleterious.

It is fortunate, however, that, on the majority of young females, chained to the piano, like the galley-slave to the oar, the vibrations of music fall inert, and the "concord of sweet sounds" flows from their tongues and their fingers as mechanically as

from the rotations of the hurdigurdy, or the wires of the musical snuff-box. They only lose their time, and a certain portion of health, from want of exercise. They form the aristocracy of the "FACTORY GIRLS," who have been so fortunate as to get their "ten hours' bill" reduced to six. But there is a considerable portion of young females whose organization is more delicate, and whose susceptibilities are more acute. To these the present inordinate study and practice of music (for it is inordinate) is injurious in various ways, by deranging a variety of functions. The nature and extent of these injuries are not generally known, and cannot be detailed here. But one effect, of immense importance, will not be denied-namely, the length of time absorbed in music, and the consequent deficiency of time for the acquisition of useful knowledge, in the system of female education. If some of that time which is spent on the piano, the harp, and the guitar, were dedicated to the elements of science—or, at all events, of useful information, as modern languages, history, astronomy, geography, and even mathematics, there would be better wives and mothers, than where the mind is left, comparatively, an uncultivated blank, in order to pamper the single sense of hearing! Mrs. Somerville has stolen harmony from Heaven as well as St. Cecilia! The subject is so important that, at the risk of tautology, I must take it up again in the THIRD SEPTENNIAD, where the evil is even greater than in the SECOND.*

^{*} It will probably be objected that I have despatched the first fourteen years of life much too briefly. My object, however, is not to work out minute details that are often useless, or, at least, unnecessary—but to establish *principles*. When these last are understood, every one may modify them and apply them to his own case without difficulty.

THIRD SEPTENNIAD.

[14 to 21 years.]

THE stream of human life, during the third Septenniad, undergoes no trifling variations in its course, its volume, and its velocity. This epoch is among the most important of the ten. The plebeian youth exchanges the school-master for the taskmaster—the homely hearth for the toilsome workshop—the parental indulgence for the tedious apprenticeship! A grade higher in the scale of society, and we see the stripling youth leave the seminary, for the counting-house, the warehouse, or some of the thousand sedentary avocations, in which, from five to seven years of the very spring-tide of existence are consumed by the laws of civilization and commerce, in a species of servitude! Higher still, and the scene shifts from the academy to the university—the one apparently a continuation of the other -both having the same object in view, the acquisition of. knowledge—but the transition often involving a great revolution in the end.

The Third Septenniad is indeed the spring of life. In it the seeds of good or of evil, of virtue or vice, of science or ignorance, are sown. In it the physical functions act with boundless energy—the human frame expanding and taking on its form and dimensions; while the mental powers display, in the great majority of instances, their characteristic features, capacities, and propensities. It is in this stage of rapid development, intellectual and corporeal, that the greatest difficulty exists in preserving the physique within the boundaries of health, and confining the morale within the limits of virtue. How many minds are wrecked—how many constitutions ruined, during the third Septenniad!! The extent of the mischief—even of the moral evil, is less known to the priest than to the physician. At so early a period of life, when passions so much predominate over principles, it is not to be expected that the

force of precept can be so efficient a preventive as the fear of bodily suffering. If the youth of both sexes could see through the vista of future years, and there behold the catalogue of afflictions and sufferings inseparable attendants on TIME and humanity, they would pause, ere they added to the number, by originating maladies at a period when Nature is endeavouring to fortify the material fabric against the influence of those that must necessarily assail us, in the progress of life! Yet it is in this very epoch, that some of the most deadly seeds of vice and disease are implanted in our spiritual and corporeal constitutions—seeds which, not merely "grow with our growth, and strengthen with our strength," but acquire vigour from our weakness, and obtain victory in our decay. This melancholy reflection is applicable to all classes and both sexes. The plebeian is not secured from the evil by poverty—nor the patrician by wealth. Neither are the middle classes protected by the golden mean, in which they are supposed to be placed. Civilization has decreed—and society has sanctioned the fiat—that youth, during the third Septenniad, shall experience much more tribulation of mind and affliction of body, than was designed for it by Nature or Nature's god. The sedentary and insalutary avocations to which young people, of both sexes, in the middling and lower classes of society are confined, between the ages of 14 and 21, occasion dreadful havoc in health, and no small deterioration of morals. The drudgery, the scanty cloathing, the bad food, and the exposure to the elements, of the most indigent classes, are scarcely more injurious to health and life, than the sedentary habits, the impure air, and the depressing passions of the various species of artizans, mechanics, and shopkeepers, in the classes immediately above them. The infinite variety of new avocations, among these grades, has given rise to a corresponding infinity of physical and moral maladies, of which our forefathers were ignorant, and for which it requires much ingenuity, at present, to invent significant names. incalculable numbers of young females confined to sedentary avocations, from morning till night—and, too often, from night

till morning—become not only unhealthy themselves, but afterwards consign debility and disease to their unfortunate offspring. It is thus that infirmities of body and mind are acquired, multiplied, transmitted from parent to progeny, and, consequently, perpetuated in society. The fashionable world—

"The gay licentious proud, Whom pleasure, power, and affluence surround"—

know not how many thousand females are annually sacrificed, during each season in this metropolis, by the sudden demand and forced supply of modish ornaments and ephemeral habiliments! They know not that, while they conscientiously believe they are patronising trade and rewarding industry, they are actually depriving many thousand young women of sleep, air, and exercise; -consigning them to close recesses and crowded attics, where the stimulus of tea, coffee, and liqueurs is rendered necessary to support the corporeal fabric—and, where the congregation of juvenile females, under such circumstances, conduces to any thing rather than vigour of constitution or morality of sentiment! The secrets of the prison-house come out more frequently on the bed of sickness than on the bed of death. They fall more under the cognizance of the physician than of the divine. When the curtain is falling on the last scene, the fair penitent and the hoary offender have neither time nor power to recall or relate the dark incidents of the drama now closing for ever! It is during the bustle of life, when health is in jeopardy, and pains and penalties are in the course of infliction, that the causes of human ills, and the consequences of human frailties, moral and physical, are revealed with a candour unlikely to obtain under any other circumstances. The disclosures are as safe in the bosom of the physician as of the priest; and, for very obvious reasons, they are more frequently revealed, in this country at least, for the recovery of health, than for a passport to Heaven.* Let not

^{*} What says Hannah More? "I used to wonder why people should be so fond of the company of their physician, till I recollected that he is the

the Parson be jealous of the Doctor in this case. The services of the *latter* are nearly as soon forgotten by the patient, after emerging into society, as those of the *former* are, when he "shuffles off this mortal coil," and passes the waters of oblivion. But this is by the way.

Large as is the class to which I have been alluding, it is as a drop of water in the ocean, compared with the myriads of youth, male and female, pent up in the foul atmospheres of our countless factories, inhaling alike the moral and physical poison that corrupts the mind while it enervates the body! Is it improbable that the individual deterioration thus extensively diffused among the lower orders of the community, should, in process of time, affect a considerable mass of society at large? I think it is far from improbable that, some ten or twelve centuries hence, when Australia shall have become a powerful nation—Asia be governed by limited monarchs of native birth—the Antilles a swarm of independent republics, of all hues, between jet black and white—when America shall exhibit a long series of disunited states, stretching from Terra del Fuego to the barren coast of Labrador-when British dominion shall not extend beyond the British Isles, if so far-then, probably, some contemplative philosopher may stand on the banks of the Thames, as Gibbon stood on the tower of the Capitol, musing and meditating on the "decline and fall" of a great empire, and on the degeneracy of a people whose arms, arts, and commerce had

only person with whom one dares (to) talk continually of oneself, without interruption, contradiction, or censure." This is true, so far as it goes. But it falls infinitely short of the mark. The individual does not talk of himself or herself from pure egotism, which is vanity; but, from the universal impulse of human and animal nature—self-preservation. If it were for the pleasure of hearing oneself talk, would man and woman disclose their sins, their foibles, or their mistakes? No, verily! They do so, most wisely, in order that the physician may have a clear knowledge of the causes of their maladies, and, consequently, a better chance of removing them. In this point, at least, wisdom predominates over vanity. It is honorable to the medical profession, that hardly an instance is on record where any other advantage it taken of free confession than the benefit of the confessor.

long been the theme of universal admiration and envy! I know not why Britain can expect to escape the fate of Greece, of Rome, and of all the great nations of antiquity. Youth, manhood, decrepitude, and decay, are the destiny of kingdoms as well as of individuals. The BODY POLITIC is subject to the same phases, revolutions, disorders, and decay as the human body. And although there may be, and I believe there is, something in the climate, soil, genius, and race of Britons that will offer a most obstinate and protracted resistance to the inevitable causes of national deterioration, yet he must be blind indeed who does not perceive the onward working of these causes in our own days. Nations are only aggregations of individuals—and whatever be the influence, whether good or evil, that operates on a considerable number of the population, that influence will radiate from ten thousand centres, and diffuse its effects, sooner or later, over the whole surface of the community. There is no special boundary, in this country, between the different classes of society, that can limit the sphere of moral or physical evil.

The same contemplative philosopher, when surveying the stunted beings composing the mass of a degenerated manufacturing population, will be likely to exclaim—

"'Twas not the sires of such as these,
That dared the elements and pathless seas—
That made proud Asian monarchs feel
How weak their gold was against Europe's steel;—
But beings of another mould—
Rough, hardy, vigorous, manly, bold."

In viewing the ascending links of society, there is no great cause for gratulation. The youth, of both sexes, doomed to the counter, the desk, the nursery, and the school-room, are little elevated, in point of salubrity, above their humbler contemporaries! They have higher notions, but not stronger health—more ambition to rise, but not better means of exaltation—their passions are stronger, but the power of gratifying them is not more extended—in fine, the thirst of enjoyment is augmented, while the supply is diminished.

We raise our views still higher along the numerous links and

classes of society—and what do we behold?—The PROFESSIONS, learned and scientific. It is in the course of the THIRD SEPTENNIAD that the destiny of youth, for these professions, is fixed. For the senate—for the pulpit—for the bar—for physic—for various pursuits and avocations—and, in many instances, for no pursuits, except the enjoyment of wealth in private life, how many thousands of our youths are annually ushered into the academic bowers and halls of our universities? In these, there is nothing necessarily or essentially inimical to body or mind; but the congregation of multitudes together, and sometimes the studies themselves, do produce a host of evils, moral and physical.

To Oxford and Cambridge many repair, to learn—little more than how to drink Port-wine: - many others to study classics and mathematics, for obtaining their degrees—a smaller band to enter the arena of competition, and engage in the fierce conflict for honours—honours too frequently purchased at the expense of health! How often is the laurel converted into the cypress, to wave over the tomb of talent-or over the living wreck of mind and body! How often is the ship foundered, on this her first voyage, by carrying a press of sail that strained, bent, and sprung those masts, yards, and stays which would have carried the vessel, under ordinary circumstances, through the various storms of life! To those who are not well acquainted with the intimate connexion between mind and matter, in this state of our existence, the almost mechanical influences to which the immaterial principle is subject, may appear incredible—and somewhat humiliating. Thus, the intellect may be, and every day is, stretched like a ligament or muscle, till it snaps, or loses its elasticity and contractility, and, for a time at least, becomes incapable of its ordinary functions. The human mind is exhausted by protracted thinking, in the same manner as the human body is exhausted by long-continued labour; but it is not so easily recruited by rest—still less by cordials.*

^{*} It would, doubtless, be more correct to say that the organ of the mind,

The powers of the mind, especially during the third Septenniad of life, are still more expansive and elastic than those of the body; and the possessor of talent conceives that there is scarcely any limit to the safe exercise of that gift—till he feels the baneful influence of intellectual exertion on the earthy tabernacle of the soul. Even then, he considers (perhaps justly) the exhaustion or inability to proceed, as the infirmity of the grosser and more perishable companion of the mind, and only waits the recruit of body before he again spurs the spirit to fresh exertions! Is it likely that these, almost supernatural, efforts can be innocuous? No indeed! I have so often seen them exemplified, that I cannot too urgently warn the student, who strives for academic honours, to economise his intellectual powers, with the view of preserving them, in the same manner that he would guard his bodily health by avoiding intemperance. These observations are not directed to the drones, but to the wranglers of our Universities—and not to those only who wrangle within the walls of Oxford and Cambridge, but to the tens of thousands of wranglers who experience the wear and tear of mind throughout society at large!

Nature, though often liberal, is seldom lavish of her personal gifts to mankind—or even to womankind. It is rare to see high cultivation of the mind conjoined with rude health and athletic strength. They may co-exist—because there is no rule without its exceptions—but it is in cases where inordinate talent has been bestowed; and, consequently, where great mental acquirements have been made with little labour. Nature is generally a niggard in this respect. Rarely does she permit the highest cultivation of the mind, and the most complete development of the body, in the same individual. Examples to the contrary may exist—I have never seen one.

Now, as it is in the third Septenniad that Nature labours

rather than the *mind itself*, is thus affected. But I have here made use of common parlance, and will explain myself very fully on this point in a more advanced stage of the volume.

most strenuously to build the arch, preparatory to fixing the key-stone of the constitution, is it not reasonable to believe, that the great and frequent interruptions which she experiences in her work, by the contentions of the spirit, in civilized life, must often cause the arch to be imperfect, and the key-stone insecure? In our universities, two channels are open to distinction—through classics and mathematics; or, in other words, through the paths of literature and science. The former is most ornamental—the latter most useful. The one expands the imagination, the other fortifies the judgment. A moderate combination of the two would appear to be preferable to a high proficiency in any one of the branches. The universities are of a different opinion. Instead of placing the laurel crown on the head of him only who combines the greatest quantum of classical lore with the largest amount of mathematical science, they award the prize to him who mounts highest on the scale of one branch, to the almost total neglect of the other !* Nothing can be more injudicious than this plan of stimulating talent and rewarding industry. An equal cultivation of the two departments of human acquirements would be more beneficial to the individual—more easy of accomplishment—and less injurious to health. Change or variety of study is like change or variety of posture, exercise, food, or amusement. It is a relief or relaxation, rather than a prolongation of the preceding task. Classical literature refreshes the intellect, and gives wings to the fancy, after the dry problems and rigorous demonstrations of geometry:—the latter, in turn, corrects the wanderings of the imagination among the fairy and fictitious scenes of poetry and mythology—brings back our thoughts to the sober truths of exact science—and disciplines the mind by the exercise of the judgment. I can see no good reason why the tentamen, or examination, should not always include both branches of know-

^{*} The circumstance of the "DOUBLE FIRST," at Oxford and Cambridge, can hardly be said to invalidate this position.

ledge in an equal degree. He has, however, the option of "going out" in one or other, according to his fancy.*

It is in the THIRD SEPTENNIAD that some of the Passions, and many of the PROPENSITIES, dawn forth, and even take root. Previous to that period, when the appetites for food, drink, pastimes, exercise, and sight-seeings are gratified, the youth falls into profound repose, to awake with renovated vigour, for running the same round of enjoyments as before. But in the THIRD SEPTENNIAD, a stranger appears upon the stage—and soon assumes the leading character in the dramatis personæ—a character which he often sustains till the ninth, or even the tenth Septenniad. I need hardly say that this passion is Love. It precedes and overrules the other master-passions—as ambition, avarice, &c. which, at this early period of life, are represented by substitutes (emulation and economy), rather than actual occupants of the human microcosm. These three grand passions—Love, Ambition, and Avarice—are at all times antagonizing powers. Love is first in the field—and generally the first to quit the arena of contention. Ambition is the second in action, and the second to relinquish the struggle. Avarice is the youngest, that is, the latest-born, and generally survives the other two.†

It seldom happens that these three dominant passions are long co-existent and co-equal. One usually acquires the ascendancy over the others, and reduces them to subjection. It

^{*} A week seldom passes in which I do not see illustrations of the havoc made in the minds and bodies of wranglers at our universities. The tree of knowledge is forced. The flowers and the fruit are called into precocious existence. The consequence is that the sap is exhausted, and the branches themselves, instead of annual fructification afterwards, present only dwarfish fruit, unsightly to the eye, and unsavoury to the taste! Such is too often the final reward of successful, as well as unsuccessful competition for academic honours! The elated youth proudly exhibits his brow encircled with the laurel crown. He sleeps, and dreams of literary fame. He wakes and finds the laurel converted into a wreath of cypress!

[†] In courts, the passion of ambition will often antagonize and conquer avarice, in the last years of protracted existence.

not unfrequently happens, indeed, that this one annihilates its contemporaries, or holds them in complete abeyance! There is little danger, however, of LOVE being in a minority during the third, or even the fourth Septenniad. Avarice, the final conqueror, is rarely born till after these periods—and ambition has little chance with the quiver-bearing deity. Cupid is represented by the ancients as a winged infant, amusing himself with catching butterflies, trundling a hoop, or playing with a nymph. These representations are not inappropriate to the character of LOVE, in the third Septenniad. It is then guileless, innocent, ardent, and devoted! Would that it always maintained this character! But, alas! like every thing in this world, LOVE itself changes with time, and assumes such a different aspect and temperament, that the poets were forced to imagine two Cupids—one heaven-born—the other, the offspring of Nox and Erebus-distinguished for riot, debauchery, falsehood, and inconstancy! Instead of the bundle of golden arrows, designed to pierce, but not wound the susceptible heart, we too often see the sable quiver charged with darts and daggers, dipped in poisons more potent than the UPAS, and destined to scatter sickness and sorrow through every ramification of society—poisons, both moral and physical, unknown to Greek or Roman, whether philosopher, satirist, or physician; but fearfully calculated to taint the springs of life, and involve the innocent and guilty in one common ruin!* An admonition from the experienced physician frequently makes a deeper impression on the mind of headstrong youth, in this respect, than a sermon from the priest (a truth which I have often had occasion to verify)—and, therefore, I shall not deem it irrelevant to strew

^{*} JUVENAL and Perseus have given us a long black catalogue of the evils springing from the "son of Nox and Erebus;" but a modern censor, acquainted with the "ills to which flesh is heir," in our own days, from the son of Jupiter and Venus, could add a frightful appendix! I cannot, however, designate the particular evil here alluded to, though it will be readily recognized by all who are acquainted with certain afflictions of humanity.—3d Ed.

a moral lesson occasionally in the path, while descending along the current of human life.

The close of the THIRD SEPTENNIAD is a critical and dangerous period of youth. It is not against "self-love," as the poet has it, that the reasoning powers are to be arrayed:—They have then—

"Passion to urge, and Reason to restrain."

The latter is often a weak antagonist to the former at this early period! From the quivered son of Jupiter they have little to fear; but oh! let them beware of that other deity, sprung from Nox and Erebus!

Woman, designated the weaker sex, "comes of age" while man is a minor. In consequence of this earlier maturity than in the lord of the creation, she does not pass the third Septenniad unscathed by the God of Love. She suffers more ills from this cause than the world is aware of. The state of civilization at which we have arrived produces such a wide range of "hopes deferred," and expectations blighted, that their effects are detected by the experienced eye at every step, even in the streets. The exquisite portrait of erotic sickness, drawn by Shakespeare, is only one out of five hundred forms which the malady assumes, under the observance of the physician. It was, however, well adapted for the descriptive pen of the poet.

But let concealment, like a worm i' th' bud,
Feed on her damask cheek. She pined in thought,
And, with a green and yellow melancholy,
She sate like Patience on a monument,
Smiling at grief!

But Shakespeare knew not a tithe of the numerous links in that extensive chain of morbid sympathies and associations, that extends from erotomania, down to the most transient emotion of female sensibility! It is unquestionable that the difficulties of settling females of the higher classes, in life, multiply every year—in other words, the checks to matrimony become more numerous, and the doom to celibacy more widely spread. This

may or may not be an evil in itself; but it assuredly is the source of many evils. The modern maxim, as respects females, is—"get married well, if you can—but get married." The prize being matrimony, and the competition constantly augmenting in intensity, the means must be adapted to the end. These are light, shewy and attractive accomplishments, among which music, dancing, drawing and decorating, are the most essential. They are the nets, spread out to entangle lovers and catch husbands—where a hook cannot be baited with a heavy purse. The marriage state, and the state of celibacy (one or other of which must be the lot of every female), are left unprovided for by this system of education or training! In matrimony, the attractions above-mentioned, having obtained their object, are little calculated to support the new character of wife or mother, or aid the new duties that devolve on the change of condition:—hence a prolific source of unhappy contracts in wedlock! In celibacy, on the other hand, the superficial acquirements, having failed in their object, become useless-or indeed extinct, after a certain—or we will admit, an uncertain period; and the female is left a double prey-to the tortures of disappointment, and the moth of ennui-without internal resource, or external sympathy! Let parents ponder on these observations, and ask themselves whether or not they are true. The female youth are absolved from blame. They have neither the choice nor the direction of their studies. They are doomed as rigorously, and almost as many hours daily, to the pianoforte, as the galley-slave is to the oar! A slight analysis of this tedious apprenticeship, in which half the circle of science might be learnt, may not be a useless procedure.

During several hours of the day, and many years of life, the female mind is employed in deciphering series after series of hieroglyphics, ranged in horizontal columns, and resembling a mimic procession of little black, dancing sprites or gnomes, with large heads, long legs, and no bodies. They are types or symbols of sound and motion, conveying no intellectual idea. This science addresses itself solely to the senses. It leaves no

knowledge of good or evil behind-and no impression on the sensorium, but the natural effects of pleasurable or doleful sensations. The stimulus of music is of a very subtle and diffusible nature, and the excitement which it produces in the nervous system is of a peculiar character, by no means generally understood. That it is a potent agent, is evident, from the excitation which it induces in man the most uncivilized, and even in animals the most savage. No one would think of referring to poets for facts in physiology; but where the feelings and passions of mankind are in question, they often afford the most apt illustrations. Shakespeare, Milton, Dryden, and Pope, furnish innumerable examples. The astonishing influence of music on animals, and (as was supposed) on even inanimate nature, enabled the ancient poets to construct fables and fictitious events: —for instance, the descent of Orpheus to the infernal regions, and the release of Eurydice from the grasp of Pluto, by means of music. In Alexander's feast (though a fiction), Dryden has illustrated the powers of music. If varied strains could agitate the breast of a soldier and a hero, with sentiments of love, glory, ambition, sorrow, &c. is it unreasonable to suppose that the same agent is capable of exercising a powerful influence over the sensitive soul of a young female? It is not unreasonable it is a fact. Nothing is more certain than that any organ or sense that is much exercised, will become, for a time, proportionally augmented in sensibility—it will become, as the French would say, more "impressionable." The seaman's eye, accustomed to the telescope, will perceive objects at a greater distance than the landsman's. The musician's ear becomes acutely sensitive to sounds—delighted with harmony, and horrified by discord. The palate of the gourmand will distinguish dishes and wines which the plain eater could not discriminate. The "TEA-TASTER" at Canton, sets the Hong merchant's arts of adulterating the plant at defiance. The blind man's sense of touch becomes pre-eminently acute—not by a transference of power (as is absurdly supposed) from the eye to the finger; but by greater exercise of the nerves of touch, and minuter attention to the impressions received through that channel. The muscles become stronger by daily exertion, as is seen in the arm of the blacksmith and legs of the porter. The olfactory nerves acquire immense acuteness by the habit of smelling different substances, and estimating them by their odour. In short, the rule is almost without exceptions. But is there no reverse to the medal? Every organ or sense, thus inordinately exercised and improved, becomes, sooner than usual, impaired in its own function, or it deranges the functions of other organs, senses or perhaps the whole constitution. This is the lot of humanity. There is no good without alloy-no near cut to perfection, without its attendant tax or drawback. Thus we frequently find the signal-officer of a fleet, with diminished or lost vision of the right eye, from overstraining it by the telescope—or affected with head-aches and other symptoms from the same cause.* The tea-taster of Canton soon becomes dyspeptic, sallow, and superannuated. The fate of the gourmand and bacchanal is well known. In short, examples of this kind might be adduced without end. And can the devotee of music expect to escape unhurt? Musicians, generally speaking, are melancholic. Excited themselves, and exciting others, their nerves are ultimately unstrung by perpetual vibration; and the natural, the inevitable consequence is, depression of spirits, often approaching to hypochondriacism. If such be the fact, (and it is unquestionable,) what must be the case of the young female, whose sensitive nerves, susceptible feelings, exquisite sympathies, tender affections, and delicate organization, are excited, stimulated, electrified, almost constantly by music for several years in succession? The results are read by the ob-

^{*} It is not a little curious that, if we fix the eye on any one particular part of an object, say a feature in a painting—and keep it so fixed, for a certain time, the contemplated point gradually becomes obscured, and is ultimately invisible, though surrounding objects may be still depicted in the eye. This is caused by an exhaustion of the visual powers of the retina, at the point so strained, and is relieved by directing the eye to other objects, till the excitability is recruited.

MUSIC: 49

servant physician in the countenance, the complexion, the gait—the whole physical and moral constitution of the female—results which require a new vocabulary, and would be totally unintelligible by Celsus, or even by Sydenham, could they rise from their graves, to survey the progress and effects of civilization!

These, however, are not the legitimate consequences of music; but of the abuse of music. This "concord of sweet sounds," if used in moderation, would be one of the blessings of human life, and was, no doubt, designed as such, by the all-wise Creator. So was food, wine, every gratification of the palate, bodily and mental. But one enjoyment or luxury was never designed to usurp the place of several others. Who would think of living entirely on honey and champagne? She who spends four or five hours daily in the study and practice of music, acts with equal impropriety. The extra time thus spent is injuriously abstracted from other improvements and exercises of mind and body. The time absorbed at the piano leaves not sufficient space for the acquirement of that "useful knowledge" which strengthens the mind against the vicissitudes of fortune, and the moral crosses to which female life is doomed—nor for healthful exercise of the body, by which the material fabric may be fortified against the thousand causes of disease continually assailing it. I would therefore recommend that one half of the time devoted to music, should be allotted to bodily exercise, and to the acquisition of useful and ornamental knowledge, embracing history, natural and moral philosophy, geography, astronomy-and, in short, many of the sciences which man has monopolized to himself, but for which woman is as fit as "the lord of the creation."*

Woman comes earlier to maturity, by two years at least, than

^{*} These strictures on the abuse of music are not meant to reflect on the mother or the daughter, but on the mania of the times in which we live. The accomplishment of music is patent to all—the evils and disorders resulting from the excessive study and practice are known only to a few besides the actual sufferers!—3rd Ed.

man. The tree of life blossoms and bears fruit sooner in the one sex than in the other-it also sooner withers and sheds its leaves-but does not sooner die. Female life, at any period, cæteris paribus, is fully as good—perhaps a little better, in respect to probable duration, than that of the male. In this point of view, woman has a longer senectitude than man. More men are annually born than women—and, consequently, more must die. It is in the course of the THIRD SEPTENNIAD, that the seeds of female diseases are chiefly sown-or, at least, that the soil is specially prepared for their reception and growth. The predisposition to infirmities and disorders, of various kinds, is effected by acts of omission and commission. In the first class, need I mention the deficiency of healthy exercise of the body, in the open air; and of intellectual exercise in judicious studies? We are told by mothers that, in towns and cities, it is impossible for young females to take bodily exercise. Where there is the WILL, there will generally be found the MEANS. Even within the precincts of home, the hoop and the skip-rope might usefully supersede the harp and guitar, for one hour in the day. In schools and seminaries, there is no excuse—and indeed in many of them, this salutary point of hygiene is well attended to. Gymnastic exercises have been hastily thrown aside—partly, because some enthusiasts carried them to excess -partly, because they were supposed to be inimical to the effeminacy of shape and feature, so much prized by parent and progeny-but chiefly, I suspect, from that languor and disinclination to exertion, which characterize the higher and even the middle classes of female youth. This deficiency of exercise in the open air may be considered as the parent of one-half of female disorders, by multiplying and augmenting the susceptibilities to all external impressions. The pallid complexions, the languid movements, the torpid secretions, the flaccid muscles, and disordered functions, (including glandular swellings,) and consumption itself, attest the truth of this assertion!

Insufficient exercise is greatly aided by scantiness of cloathing. Among the poor, this evil is a misfortune, rather than a fault—

among the rich, it is a fault, rather than a misfortune. The delicate female, trained like a hot-house plant, and who has lived in a band-box or a boudoir during the rest of the week, issues forth to the ball-room, the opera, or the theatre, in a gossamer dress that might suit the skies of the Sandwich Isles or Bengal, but not the humid atmosphere of Winter and Spring in England. The consequences are serious; but the manner in which they are brought about, is far from being generally understood. It is not by the mantle, the furs, and the close carriage, that the injurious effects of light cloathing—or rather no cloathing, are to be obviated. A little inquiry into this subject will be found of the greatest interest—especially as it bears on acts of commission as well as of omission—on tight cloathing as well as on light cloathing.

It is hardly necessary to state that the vital function of respiration can only be carried on by the alternate expansion and compression of the lungs. This apparatus cannot be filled with atmospheric air, except by the elevation of the ribs, or the descent of the diaphragm. In health, and in a state of nature, both these mechanical processes are employed, and then the individual derives all the advantages which free breathing can impart to the whole economy of the constitution. In certain diseases, respiration can only be performed by one of these processes—but then it is carried on imperfectly and laboriously. Thus when ribs are fractured, the chest must be secured from motion by bandages, and breathing is performed by the descent and ascent of the diaphragm. But how is it when both these mechanical processes are crippled at the same time? Thus, in fashionable female attire (and often in male attire also) the abdomen is so compressed by the stays, that the diaphragm can only descend in the slightest degree—if at all—while the whole of the middle and lower part of the chest is so firmly girt by the same cincture, that the ribs there are kept motionless! The vital function of respiration, then, is carried on by violent, though inefficient efforts of the diaphragm to descend, and by an excessive action of the muscles, and extraordinary

elevation of the ribs in the upper part of the chest, where it is free from the pressure of the stays. Now in this state of things, three distinct injuries are sustained, or injurious operations carried on. First, the too great pressure of the diaphragm on the stomach and upper bowels, by its violent efforts to descend :secondly, the inaction of the lower lobes of the lungs, from want of space for expansion—and thirdly, the inordinate dilatation of the upper portions of the lungs, where the ribs are free, in order to compensate for the compressed state of the lower portions. All these injurious effects are greatly increased by muscular exertion—as by dancing, singing, &c., when the circulation is hurried, yet impeded; and where demands are made on respiration, which the lungs are incapable of supplying. It is at those times, that we see the upper part of the chest heaving, with almost convulsive throes, and the countenance flushed by the impediments thrown in the way of the blood's return to the heart.

It is not a little remarkable that, in nine-tenths of those who die of consumption in this country, (a disease that produces nearly a fourth of the whole mortality,) we find the upper lobes of the lungs, corresponding with those parts of the chest that are most exposed to the atmosphere, least compressed by cloathing, and more than usually strained in breathing, are the seat of excavations, commonly termed ulcerations, while the lower lobes of the lungs are generally found to be more or less consolidated, and comparatively impervious to air. This state of things is too remarkable, and too uniform, to be the effect of chance; and therefore we are authorized to conclude that it is, partly at least, owing to the exposure of the upper parts of the chest to atmospheric transitions, with slight covering, both in males and females, while the upper lobes of the lungs are violently strained, and the air-cells torn during inordinate exertion. The consolidated condition of the inferior lobes of the organ of respiration corresponds in a most singular manner, with the constrained position and impeded function of these parts during life, from the causes which I have already described.

Let it be remembered that the tight-lacing of the lower part of the chest, and the thin cloathing of the upper part, are not confined to sex, to age, nor to class of society; but extend, more or less, to all, though more, certainly, to females than to males—and to the higher than to the lower orders of the community. A long, an attentive, and a mature consideration of this subject, has led me to draw the conclusion which is sufficiently obvious in the foregoing statement, and which I leave to others for confirmation or rejection.

These are not the only evils resulting from the unnatural constriction of the middle of the body by tight-lacing-male and female.* The stomach and bowels are so compressed, that it is wonderful how they are able to perform their important functions at all! But although the resources of Nature are almost inexhaustible in overcoming obstacles, yet, the injurious effects of the habit alluded to, are numerous and potent enough to swell, very materially, the long catalogue of nervous and dyspeptic complaints. The growth of the whole body and the freedom of all its functions so much depend on perfect digestion of our food, and conversion of our nutriment into healthy blood, that any impediment to that digestion and that assimilation, must inevitably derange the whole constitution. Although the evil of tight-lacing is as patent as the sun at noon-day in an Italian sky, yet I have never known its commission to be acknowledged by any fair dame or exquisite dandy. It seems to be considered essential to the existence, or rather to the production of a fine figure; and yet I never could discover any marks of stays in the statues of the Medicean Venus or the Belvidere Apollo. Whether the modern GIRDLE possesses any

^{*} Let any one look around him in the streets, the theatres, the ball-rooms, &c. and he will be compelled to acknowledge that the beaux are nearly as tightly girt as the belles. The mania pervades the dandy creation from the Neva to the Hellespont. The Hun and the Croat have their upper regions more nearly severed from their Netherlands, than even the Gaul and the Italian! John Bull has caught the frenzy, though his well-stuffed paunch makes a desperate resistance to the girdlo-mania of the continental fop.

of the attractive and fascinating qualities attributed to the Cæstus of Venus, I am not prepared to say; but I venture to aver that the Cyprian goddess was not in the habit of drawing her zone so tight as the modern fair ones, else the sculptor would have recorded the cincture in Parian marble. We have every reason, indeed, to believe that the waist of Venus was left as free from compression as her feet—and I need not point out the contrast between these extreme features in the statues of the ancient belles and those of our own days! We seem more inclined to wear the Chinese shoe than the Grecian sandal. We have no right to dispute about tastes; but I may venture to assert that the comfort and motions of the foot are not more abridged and cramped by the Chinese shoe, than are the functions of respiration and digestion by the tight stays.*

There is one other evil, of commission, that I must advert to before closing this section—the commission of matrimony. I fear that many of my fair young readers may think I have placed this evil under the wrong head, and that it ought to be considered as one of omission, rather than commission. I am unable, in an essay of this kind, to state my reasons for postponing matrimony till the completion of the THIRD SEPTENNIAD in the female, and of the FOURTH SEPTENNIAD in the male sex. Yet both sexes may safely take it for granted that I have good reasons for advancing this dogma—deduced from long experience and extensive observation. To the male youth of modern times the admonition is hardly necessary, since they are growing amazingly prudent and cautious in taking this important step. They seem to have derived immense advantage from the sage advice given to young Phaeton by his father—

"Parce puer stimulis, et fortiter utere loris."

In all matrimonial affairs, they require the spur rather than the rein, and therefore I may take leave of them for the pre-

^{*} See the ingenious work of Mr. Coulson on "Deformities of the Chest," and the extracts from it in the Appendix to this Edition.—3rd Ed.

sent, as they are not likely to violate the precept I have laid down.

Not so the young ladies—or rather their mothers. But I shall only offer to them one dissuasive argument against too early matrimony. It is this:—that, for every month spent in the marriage state, during the THIRD SEPTENNIAD, a year will be deducted from the usual duration of their beauty and personal attractions.

FOURTH SEPTENNIAD.

[21 to 28 years.]

TIME advances with steady and equal pace, neither quickening his steps at the ardent solicitation of youth, nor retarding his course at the unheeded prayer of age! He is represented but improperly—with a scythe, mowing down all things— "omnia metit TEMPUS"—from the cloud-capt pyramid, whose head is shrouded in the darkness of antiquity, to the most ephemeral flower or fly, basking, for a day, in the sunshine of its momentary existence. This powerful Being-(far less imaginary than the JUPITER of the Heathens)—is falsely represented, as entirely destructive; whereas he is more than half conservative. He ought to be portrayed as a skeleton on one side, with the scythe in his left hand-while the opposite side is cloathed in flesh and blood, exhibiting all the characteristics of youth and maturity—his right hand holding a cornucopiæ overflowing with seeds, flowers, and fruits, the symbols of perpetual reproduction, and unlimited fertility. Time should rest on a winged globe, the emblem of eternal revolution and motion, while typical of that which has neither beginning nor end. From his right hand he is profusely scattering the principles and materials of regeneration and life: - with his left hand, he is scathing, consuming, and obliterating every thing which he had previously called into existence, at the command of his superior! But between the cornucopiæ and the scythe—between the right hand and the left, of this mysterious agent, there exists a fair and ample field, for ever flourishing in perennial vigour. The afflux of supply and the efflux of waste, are imperceptible to the eye. Parts are constantly added, and parts are constantly subtracted; but the whole remains a whole. The body of Nature is ever changing, but never changed. And, as to the human race, though the individual dies, the species remains immortal. The individual constitution exTIME. 57

hibits, for a time, this remarkable condition. During many years—say, from the age of 30 to that of 40—every particle that is taken from the material fabric, is simultaneously replaced by another particle of new matter, and thus the living machine is secured from the effects of wear and tear—till the adjusting balance is deranged, and the supply becomes inadequate to the waste.

Time does not roll over the physical or material world, without leaving his impress on the metaphysical or intellectual. The track of his wheels is left in a medium much rarer than the air we breathe—in the thoughts and imaginings of the human mind! Proteus never presented himself in half so many forms as Time does to different individuals—and even to the same individual under different circumstances. To the galley-slave, the tenant of the prison, the absent lover, the victim of incurable tortures -- and to the countless thousands, whose daily lot is reiterated misery, how slowly does Time appear to creep, and how unwelcome is his presence? To him, whose hours are numbered, whether by the fiat of Nature or the offended laws of his country, how rapidly do the fleeting moments pass! To the stranded mariner, suspended over the raging wave by a slender rope and exhausted muscles, while the life-boat is struggling through the breakers to his aid, how precious is each moment! For one half hour he would exchange the gems of Golconda! To the victim of ennui, without object or pursuit, how lag the hours-how slow the progress of the sun through the firmament! To the lawyer, the physician, the merchant—to all whose time is their fortune—how quickly does the hand move round the dial-how short is the longest Summer's sun! The stream of Time, in its approach towards us, always seems languid-when past, it appears like a dream, so rapid has been its flight. In exact proportion as age increases, TIME seems to glide faster over our heads.

Time is occupied not merely in the renovation and destruction of all organized beings and things—but also in changing things which are incapable of destruction or reproduction. The

primeval granite, under the unfathomed snows of Mont Blanc, is undergoing changes-imperceptible and unknown-but not the less real on that account. As the darkest and deepest recesses of the earth, into which man has penetrated, shew that changes have taken place; so, no man, in his senses, will maintain that other changes shall not succeed. But, notwithstanding all these reproductions and changes, the same thing is never reinstated in existence, at least in the globe we inhabit. The same human being never re-appears on the stage of life—personal identity once destroyed is for ever lost—the same tree never springs up a second time in the forest—the same wave never beats a second time on the sandy shore—the same insect never revives, after dissolution—not even the same drop of water ever falls a second time in the shower, though its elements may run the same round of changes, from water to vapour, and from vapour to rain, for a million of years.

Man, then, the highest grade on the scale of created beings, is subject to the same law that governs the eagle over his head, and the worm—nay the dust, beneath his feet. He cannot, therefore, with justice, complain, even if this were his final lot. He has capacities for enjoyment and pleasure, beyond those of every other organized BEING, whether of the vegetable or animal world—and if his intellectual endowments and passions lead him into pains and penalties of mind and body, from which his inferiors are free, still he cannot reasonably complain of injustice. He has no right to claim a majority of the good, and a minority of the evils allotted to created beings in this sublunary state. These reflections on TIME may appear digressive; but they are not unnatural, for we are now approaching certain epochs of life, when reflection will intrude itself on the mind of man, in spite of the turmoil of passions and excitements by which he is surrounded.

To the slave imprisoned in the dark Peruvian mine—to the shipwrecked mariner on the desolate isle, eyeing, from day to day, the boundless horizon, in search of a friendly sail—the

wheels of Time do not appear to revolve more slowly than they do to the minor approaching his majority at the close of the third Septenniad. The happy morn at last arrives that stamps the minor a man—that liberates him from the control of parent or guardian—that makes him his own master—too often the slave of his own passions, or the victim of his designing sycophants! On this, as upon many other eventful periods of our lives, the greatest apparent good frequently turns out to be the greatest evil—and that which seems, at the moment, to be a dire misfortune, not seldom eventuates in a most fortunate dispensation.*

But although human laws, at least in this country, convert the minor into the man, at the age of 21 years, the corporeal frame does not arrive at maturity—at its full development—till several years afterwards—viz. till the middle or rather the end of the fourth Septenniad—while the intellectual faculties require a still longer period for their acmé of vigour. Up to this period (24 to 28 years) Nature herself conducts and superintends the growth and successive evolutions of the corporeal fabric, its functions, and its powers. No human art or circumstance can materially retard or accelerate the progressive steps by which the body attains its ultimatum of development. Various

^{*} A long and chequered life has furnished me with very many illustrations of this position. I shall only glance at one. After a most dangerous illness in His Majesty's Service, I was invalided at Madras, and procured a passage in a line-of-battle ship for England. After my goods and chattels were on board, the ship was suddenly ordered to sea, while I was making a little excursion from the Presidency. I got back to Madras, just in time to see the vessel sail from the roads, while two of my brother officers, more prudent than myself, had wisely (in all human prudence) taken up their berths on board, and were now on their voyage to Europe; while I was left destitute on a foreign shore, in sickness and in poverty! After surmounting various difficulties, and repining for months on my misfortunes, I at length reached my native soil. The LINE-OF-BATTLE SHIP foundered at sea, and not a human being of the crew or passengers survived to tell the tale! From that day till this (now more than 30 years ago), I have always hailed an apparent misfortune as the harbinger, if not the actual agent, of some providential benefit or escape.

deleterious agents may destroy life, and thus prevent maturity from being gained at all; but, if the individual live to the age of 24 or 25 years, he will have acquired all or almost all the corporeal perfection of which he is susceptible. Up to this point, the supply is greater than the waste, and increase of strength, if not of stature, is the result. In the middle of the fourth Septenniad, the balance is nearly equipoised—and Nature only lends her aid to sustain the equilibrium, for very many years afterwards. But it is in the power of man himself, to abridge or extend this period of equilibrium, in a most extraordinary degree. The period of this adjusted balance (say from 28 to 42) is not so very strictly limited as the period between birth and maturity. At the age of 42, the summit of the arch of life is gained—and thence it gradually descends. But this keystone of the arch is not so fixed, as the key-stone of growth, at the age of 24 years. By intemperance, by misfortune, by hereditary or accidental diseases, the individual passes his meridian at 35, or even sooner, instead of reaching the meridian of 42. Nature, too, who is always indulgent to those who obey her dictates, will sometimes, though rarely, protract this middle period to 50 years; but it is in the succeeding period of declension from the meridian, that the greatest latitude or variety is observable. After the completion of the seventh Septenniad— 49 years—indulgent Nature gives a comparatively unlimited scope to the powers of life—at least till the end of the twelfth Septenniad—84—when it seems that, except on very extraordinary occasions, she determines that those who have arrived at that advanced age shall have only a probability (to use the language of the Insurance Offices) of three years and a half of-DECREPITUDE! This may be considered as a slight anticipation of the subject; but it is no more than a mere glimpse of the vista in perspective.

At the beginning of the fourth Septenniad, the female is as much matured in constitution, as the male is at the middle of the same epoch—but neither the one, at 21, nor the other at 24 years, is at the acmé of *strength* and *firmness* of organization.

The human frame will have acquired its ultimate healthy dimensions, but not its solidity and full power of bearing labour and fatigue, till the age of 24 in the one sex, and 28 or 30 in the other.

The FOURTH SEPTENNIAD then, is, perhaps, the most critical and dangerous, for both sexes, in the whole series—as far as health and happiness are concerned. The HEALTH of the male sex is most perilled—the HAPPINESS of the female—if indeed it be possible that one of these conditions can be damaged without the participation of the other! The connexion between health and pleasure demands a few remarks at this particular period of life, when the *latter* is too often sought at the expence of its chief source, the *former*.

The structure of the human frame displays such infinite wisdom, that we may safely infer equal benevolence and skill in the divine Architect. An investigation of the functions of the living machine will convert this inference into a demonstration. There can be little doubt that, as man was first turned out of the hands of his Creator, the whole fabric was calculated to maintain health and experience happiness unalloyed. Even in his present fallen and degraded condition, and during the ordinary health enjoyed under ordinary circumstances, the exercise of every function, in the body (numerous and complicated as these functions are), contributes its quota of pleasure to the sum total of happiness. It may reasonably be asked how this can be, seeing that all the great vital functions that sustain our existence, are carried on, not only without our knowledge, but without our consent? Thus the heart circulates the blood, and the lungs oxigenate it, without our consciousness of these important operations. The stomach digests our food, unknown and unfelt by us. The liver secretes bile:—In short, the whole of what are termed the organic or automatic functions, the essential and immediate props of life, are conducted without our privity or assent. Yet, by a wonderful species of intercommunication (the great sympathetic nerve), the two systems of life—the organic and the animal—the involuntary and the

voluntary—the vegetable and the spiritual—touch without mingling, and sympathize without surrendering their independence!

The natural and quiet exercise of these vital but involuntary functions amounts to a sum total which cannot be expressed by numbers, nor defined by words. It is the feeling of HEALTH and spirits—a feeling which, like its source, is independent of the exercise of the animal and intellectual functions. It may exist independently of sensation, motion, perception, or reflection; yet gives acuteness to the first, activity to the second, clearness to the third, and soundness to the fourth of these operations. The truth of these positions is too often, and too painfully proved by the converse. When the functions of organic life (circulation, digestion, secretion, &c.) deviate, by any cause, from their natural, and consequently their healthful state, although there may be no external indication, or local recognition of such deviation, there will yet be some general or inexplicable feeling of discomfort, distraction, distress, or discontent, varying in degree or intensity, from the slightest malaise up to the most poignant feelings of misery, leading to insanity or suicide!

But the sources of pleasure and of suffering are not limited to the functions of the organic or vegetable life. They are far more apparent, tangible, and exquisite in the exercise of the animal or intellectual functions. Sensation, through the medium of the five senses (seeing, feeling, hearing, tasting, and smelling), brings with it a host of pleasures or pains. If man had been born with only the single sense of sight, through the medium of which he surveys, with delight, the myriads of objects, from the starry firmament, down to the miraculous revelations of the microscope, he would have just cause for gratitude to his Creator. But when we examine the other senses, and the various channels through which pleasure flows upon the moral and physical man, we must acknowledge the infinite beneficence as well as omniscience of God. The capacity for enjoyment increases regularly as one system of organs rises over another. It is lowest in the organic life, or those organs whose functions are not under our will—it is greatly extended in the animal life, or life of relation with the world around us, including all the senses—but it is highest of all, because it is nearly boundless, in the intellectual system—that system which, though connected with matter, and influenced by the lowest of the corporeal functions, yet springs far beyond the limits of the visible world, and revels in the boundless domain of reflection.

When we thus contemplate structure built on structure—function superadded to function—and system raised over system, from the meanest organ that amalgamates man with his mother earth, up to the most etherial operation of the mind, which seems to link him with beings of angelic nature—when we reflect on the wonderful skill with which the whole material fabric is constructed, and the astonishing powers with which it is endued for repairing accidental damages and counteracting the wear and tear of time, we are not unnaturally led to the conjecture, that MAN was designed for immortality, when first turned out of his Creator's hands.* But a farther investigation, and melancholy experience soon teach us, either that the design of immortality was abandoned by the divine Architect, or that some mysterious and fatal revolution took place in the destiny, as well as in the constitution of mankind.

Whether this doom of death was consequent on the fall of man, was literally or allegorically portrayed in Genesis;—or whether the seeds of decay were sown with the first rudiments of his creation, may for ever remain a matter of dispute or conjecture—not so the wisdom and justice of the decree. Immortality—or even a considerable prolongation of man's existence in this world, would now be the greatest curse that his Creator could inflict on him. It would be incompatible not only with the happiness of the individual, but with that of the whole species. Even in the brief space of man's career on this globe, the appetite for pleasure begins to be sated, before the ordinary sea-

^{*} This passage is condemned by one of my critics; but I am still of opinion that the conjecture is not unnatural.—3d Ed.

son of enjoyment is passed; and were his years tripled or quadrupled, this earth would fail to afford novelty, and sameness of scene would sicken every sense! If a millennium should ever obtain in this world, there must first be a new creation of beings, and that of a nature by us totally inconceivable.

I have already observed, that about the middle of the fourth Septenniad (24 or 25) man arrives at the limit of physical development;—but it is rather the acmé of dimensions than of density—of structure rather than of strength. During the latter years of growth, especially if it be rapid, Nature appears to be, in some degree, exhausted by the effort of completing the fabric, and requires a temporary economy rather than a profuse expenditure of her powers. The human tabernacle, like other tenements of clay, is much better for a few years of seasoning and settlement after the building is completed. The tall and full-grown pine is too soft and succulent to be formed, at once, into the giddy mast, and bend elastic to the sweeping gale.

A stock of temperance and exercise laid in at this period will return fifty per cent. more of profit in the course of life, than if attempted at any other epoch subsequently. Temperance not only conduces directly to the consolidation of the constitutional edifice just completed; but proves one of the best bulwarks against some of the most fatal rocks on which health and happiness are often wrecked in riper years. Circle could not transform the associates of Ulysses into swine, till they had quaffed the intoxicating draught—but the fatal goblet was no sooner drained than—

"Instant her circling wand the goddess wav'd,
To hogs transform'd them, and the stye receiv'd;
No more was seen the human face divine."

Exercise, at this period, not only co-operates with temperance in the invigoration of the body, but powerfully controls those effervescences of temperament, and tides of exuberant energy, that so often burst their proper boundaries, and hurl the youth impetuously along, in—

"Pleasure's path, or Passion's wild career."

When the poet apostrophized the good fortune of those who crown a "youth of labour" with an "age of ease," it is clear that, by the term labour, he meant industry—and by ease, independence. But the literal acceptation of these significant words is even more applicable than the metaphorical. Exercise, in the early years of life, is more certainly followed by freedom from pain in the advanced epochs of existence, than economy is followed by competence—or, in the words of the poet,—labour by ease. If the youth could see, as the physician daily sees, the exorbitant usury which habitual indulgence in pleasure and sloth, pays in the sequel—and that too, not in money, which is dross, but in bodily and mental suffering (the only penalty that will be accepted), he would shudder at the prospect—dash the cup from his lip—and tug at the oar of industry, like the meanest peasant.

It is in the fourth Septenniad, that the more athletic or gymnastic exercises should be practised, as less likely to strain or injure the fabric, now on the confines of its utmost degree of consolidation. The affluent have no excuse for idleness, but the want of will. The professional, mercantile, and even the mechanical classes have a more plausible excuse—the want of TIME. But there is always a way when there is a will; and this WILL would be more frequently exerted, if the consequences could be foreseen. A short illustration drawn from fact, and not from fancy, may not be misplaced. There was a time when a gentleman walked—because he could not afford to ride—and then he was seldom ailing. A period came when he kept his carriage—because he could not afford to walk—and then he was seldom well. He hit on a remedy, that combined the economy of TIME with the preservation of health. Instead of jumping into the carriage, on leaving a house, he started off at a quick pace, that kept the horses on a trot after him. When well warmed with walking, a little fatigued, or straitened for time, he sprang into the carriage, closed three of the windows, and read, till he arrived at the next rendezvous, after which, the same process of alternate pedestrian and passive exercise was

reiterated. Now this is a combination of the two kinds of exercise which I had proved by experiment, many years previously, to be extremely salutary.* It is one which the rich can command without sacrifice—even of dignity;—and which many others might employ with very little sacrifice of that valuable commodity—TIME,—and with great advantage in respect to health. I am well aware that there is a very large class embarked in trade, commerce, literature, science, and the professions who may say, and truly, that such a plan is impracticable. It may be so; but ingenuity may suggest other plans, adapted to the peculiar circumstances of each individual. In how many hundred-I might say thousands, of instances have I heard it urged, that intervals of relaxation from business, or periods of salutary exercise in the open air, are totally precluded by the nature of the avocation. It cannot be doubted that great numbers of both sexes are unfortunately placed in this predicament; and have only the alternative of injured health or ruined circumstances. Bad as is the latter, the former is worse. But a great majority of individuals have the means of procuring some portion of exercise, if they would but exert their ingenuity. The example which I have quoted can only be adopted by those who are circumstanced similarly to the author, but it may serve as a stimulus to invention in other cases.

The fourth Septenniad is not perhaps the most proper period for repressing the passion of ambition or avarice, and encouraging exercise of body and relaxation of mind. The love of pleasure has not yet experienced the slightest check from rivals that are, on a future day, to overwhelm and annihilate it; but indolence is apt to insinuate itself between love and ambition, in this period of life, and having once got the mastery, may injure or even incapacitate the individual, by gradually sapping the moral and physical energies, before they are completely developed.

^{*} In 1823, during a tour on the Continent, and in many subsequent excursions.—See "Change of Air," 4th Ed.

The FOURTH SEPTENNIAD is claimed, in an especial manner, by Hymen—Cupid having been, for some years previously, in the field, as pioneer. The most proper age for entering the holy bands of matrimony has been much discussed, but never settled. I am entitled to my opinion; and although I cannot here give the grounds on which it rests, the reader may take it for granted that I could adduce, were this the proper place, a great number of weighty reasons, both moral and physical, for the dogma which I am going to propound. The maxim, then, which I would inculcate is this—that matrimony should not be contracted before the first year of the FOURTH SEPTENNIAD, on the part of the female—nor before the last year of the same, in the case of the male. In other words, the female should be, at least, 21 years of age, and the male 28 years. That there should be seven years difference between the ages of the sexes, at whatever period of life the solemn contract is entered upon, need not be urged, as it is universally admitted by all who are capable of forming a correct judgment on this point. There is a difference of seven years, not in the actual duration of life, in the two sexes, but in the stamina of the constitution, the symmetry of the form, and the lineaments of the face. The wear and tear of bringing up a family might alone account for this inequality on the part of the female,—but there are other causes inherent in the constitution, and independent of matrimony or celibacy.

In respect to early marriage, as far as it concerns the female sex, I have to observe that, for every year at which the hymeneal knot is tied, below the age of 21, there will be, on an average, three years of premature decay of the corporeal fabric—and a considerable abbreviation of the usual range of human existence. It is in vain to point out instances that seem to nullify this calculation. There will be individual exceptions to all general rules. The above will be found a fair average estimate.

On the *moral* consequences of too early marriages, it is not my intention to dilate; though I could adduce many strong arguments against, and very few in favour of the practice. It has been said that "matrimony *may* have miseries, but celibacy has

no pleasures." As far as too early marriage is concerned, the adage ought to run thus—"marriage must have miseries, though celibacy may have no pleasures."

The choice of a wife or a husband is rather foreign to my subject, and has occupied much abler pens than mine, to little advantage. It is not improbable that, were the whole of the adult population registered as they came of age, and each person, male or female, of the same rank in life, drew a name out of the urn, and thus rendered matrimony a complete lottery, the sums total of happiness, misery, or content, would be nearly the same, as upon the present principle of selection. This, at first sight, will appear a most startling proposition; but the closer we examine it, the less extravagant it will be found.

Courtship is too often a state of manœuvring, the art and principles of which are adroitly exercised during this interesting period of life. Each party naturally enough conceals the weak points, and prominently portrays the strong, the amiable, and the beautiful. Add to this system of intentional deception, the fact that Love is blind, and therefore prone to overlook defects! What says Shakespeare on this subject?

"The Lunatic, the Lover, and the Poet,
Are of imagination all compact:—
One sees more devils than vast Hell can hold;
That is the Madman:—The Lover all as frantic,
Sees Helen's beauty in a brow of Egypt!"

Matrimony, in perhaps a majority of instances, is a lottery, in which many draw blanks or worse, when they expect great prizes. It is also to be remembered, that a very great proportion of matches are based on purely mercenary motives, and

Where love is but an empty sound,
The modern fair one's jest.—

But where sordid interest has no share in the contract, how often is sudden passion, or "love at first sight," the preliminary to marriage! He who has looked narrowly into mankind, must acknowledge that, for one match resulting from long acquaintance, mutual esteem, and disinterested affection, there are ten

where these supposed essentials are absent. It is probable that in a majority of what are termed "LOVE-MATCHES," the shaft of Cufid is sped at the first interview. Every one must call to mind numerous instances of this kind; but we need only refer to the Poet of nature for corroboration. Three-fourths of his lovers, male and female, are captivated at the first glance. Look at Romeo and Juliet. They fall desperately in love at the first meeting—and not only so, but Romeo, in one moment, shakes off an attachment of long-standing, and a chere amie to whom he had made as many vows of eternal love as there were hairs in his head! No wonder that the old Friar should exclaim—

"Holy St. Francis, what a change is here!
Is Rosaline, whom thou did'st love so dear,
So soon forsaken? Young men's love then lies
Not really in their hearts, but in their eyes!"

How long were Ferdinand and Miranda courting before they were over head and ears in love? After all, I doubt whether these sudden fallings in love, and short courtships, turn out worse than the generality of marriages conducted with all possible caution, prudence, and careful calculation. At all events, they cannot be stigmatized as mercenary. Perhaps of all evils in matrimony, long courtships are the worst.

When I adverted to the lottery of matrimony, I did not mean to propose or recommend it. Such a system would much resemble the insurance of lives—a system so true in generalities, yet so false in specialities. So with the marriage lottery. Not one might be entirely contented with his or her lot, and yet the average amount of happiness and misery might possibly be little different, in the whole community, from what it is on the present plan of choice and selection.*

It may appear paradoxical, but I believe it to be true—that what conduces to the happiness of individuals is not always the

^{*} In many countries, especially of the East, marriage is worse than a lottery, the females having no *choice*, but the will of their parents, and the parties seldom having an opportunity of seeing each other before the contract is sealed. In this case there is neither choice nor *chance*!

most conducive to the welfare of the state. In respect to matrimony, there can scarcely be a doubt that the best chance of individual happiness will be based on equality of rank and fortune—on similarity of tastes—on congeniality of tempers—on identity of religious creeds—and on similar cultivation of moral principles. Yet, if all these things could be balanced and adjusted in the nicest manner, the weal of the whole community would ultimately suffer. The good would be joined with the good, it is true—but the bad would be linked with the bad; and misery and depravity would be augmented in geometrical progression. Something of the kind (as far as rank is concerned) does actually obtain among the castes of the Hindoos, and among the royal and noble families of Spain and some other countries. The consequent degeneration is notorious.

As matrimony is a state into which mankind is almost as irresistibly impelled or attracted, as into life at the beginning, or death in the end, so in despite of all the circumspection, vigilance, and selection of parents, guardians, and lovers themselves, there will always be a copious effusion into the hymeneal contract, of the most heterogeneous elements, conflicting passions, and contrasting dispositions, whether we regard the ages, rank, wealth, temper, taste, or moral qualities of the parties united. And wisely is it so ordained. These jarring elements and incongruous temperaments, which are utterly irreconcileable in the parents, are blended and neutralized in the progeny, so that the general stream of society flows more smoothly in consequence; exemplifying the maxim of the poet—

" All partial ill is universal good."

That contrasts produce harmonies, we have an illustration in a palatable and salubrious beverage, composed of constituents the most opposite. The acidity of the lemon is mollified by the sweetness of the sugar, while the fire of the alcohol is quenched in the insipidity of the water—the whole becoming a mild and homogeneous fluid. It is true that individuals can derive little consolation from the reflection, that their own misery will con-

tribute to the welfare of the community—and that the jarring elements of matrimonial warfare will give peace and happiness to their progeny. Yet the contemplative Christian and philosopher will not fail to trace, in this dispensation, the wisdom as well as the power of a superintending Providence!*

PULMONARY CONSUMPTION.

Though not confined to any particular epoch of life, yet this frightful scourge which sweeps away one-fourth, at least, of the human race in these isles, commits its chief ravages in the course of the third, fourth, and fifth Septenniads: viz. between the ages of 15 and 35. Of these three Septenniads, the fourth is that on which the force of the storm is expended. In this Septenniad the daughters of the upper classes are "our," and consequently much more exposed to atmospheric influence, late hours, and all the deleterious agents of fashionable life, than they were during their nonage. In the middle classes, both sexes are also put out to their destined avocations, and thus rendered more open to the operation of the causes of the disease than previously. Unprincipled charlatans, whether in or out of the profession, may pretend to cure consumption—it is for the honest man to portray the best means of prevention, as the only security against this fell destroyer of mankind.

^{*} A clever Reviewer (in the Atlas) has given me a sharp brush on the subject of matrimony—especially on its comparison with a lottery, and on courtship resembling a warfare. In respect to the lottery, I neither propose nor recommend it. It was a mere abstract speculation. And, after all, when we consider the number of imprudent, ill-assorted, mercenary, and deceptious contracts that are made before the hymeneal knot is tied, and the bitter disappointments, crosses, misfortunes, difficulties, jarring temperaments, and absolute ruin that succeed that event, it is not easy to imagine that even a lottery would add to the evils. I speak not of what ought to be, but what actually is, and I wish the picture I have drawn may be overcharged. As to the warfare of courtship, I grant it was not a good term, and have changed it, in compliment to my reviewer, who has treated me, upon the whole, with great courtesy—indeed clemency.—3rd Ed.

The malady may be conveniently divided into four periods—the *latent* state, or predisposition—the *incipient* stage, exhibiting external symptoms—the *transition* stage—and the *confirmed* stage, or that of irremediable disorganization of the lungs. In the *first*, much may be done to ward off the evil—in the *second*, the malady is sometimes checked—but in the *third* and *fourth*, the case is all but hopeless.

I,—CONSTITUTIONAL PREDISPOSITION.

Long before the common symptoms of consumption begin to shew themselves, there is apparent to the experienced eye, a condition of constitution indicative of danger. This constitution is generally hereditary—but often acquired. In childhood, the face itself presents warnings, as evinced by thickness of the upper lip—pale and flabby countenance—waxy appearance of skin. In youth, the eye-lashes are long—the pupils of the eye large -languor or placidity of countenance. The head is oversized in proportion—the chest narrow—the abdomen full. The growth of the body is not regular and progressive, being sometimes too quick, sometimes slow. Nutrition is imperfect, debility is complained of, and the digestive process is incomplete. Examined more closely, the individual will be found more than usually liable to take cold—the circulation is easily excited—and the breathing easily quickened by going up stairs or running. these may be added, a slender neck, pearly teeth, incurvated nails, and an exquisitely sensitive skin. But although it is upon such constitutions and temperaments that consumption makes the greatest depredations, yet there is no constitution entirely exempt from the malady. The Negro himself often falls a sacrifice to it in this climate. All this time the intellect is clear -sometimes precociously developed. The temper is generally sweet, and the character of the individual most amiable.

In this preliminary stage or condition, tubercles are formed or forming. They may be as small as grains of sand—but the seed is sown, and only wants a few auxiliary circumstances to ripen it into fatal activity.

II.—SECOND STAGE.

In the SECOND STAGE, external symptoms of the disease itself begin to be apparent. A slight cough, always attributed by the patient to cold, attracts the notice of parents or friends. It is dry, and more frequent in the mornings and evenings than at other times. There is a disposition to chilliness, especially in damp weather, and the individual likes to be near the fire, complaining of cold feet and a sensation of cold water trickling along the back. These chilly feelings are generally succeeded by slight reaction, or febrile heat, which, however, passes quite unnoticed by the invalid, unless closely questioned, when he or she will acknowledge a sense of burning in the palms of the hands and soles of the feet, when in bed. This cough and other symptoms, if they appear in the Spring, often subside in Summer, and the patient and friends congratulate themselves on complete recovery from a common cold. But the Autumn or Winter too often dispels the illusion, and brings with it an augmentation of the symptoms abovementioned. The cough is now attended with some frothy expectoration—the febrile symptoms are more marked—the shortness of breath, on going up stairs, is greater -debility is more complained of-and it becomes evident that the invalid is losing flesh. Some little pain is now often complained of in some or other part of the chest—and a deep inspiration causes cough at any time. Even now there is a preference of lying on one side in bed; and a close examination of the chest by the stethoscope, will often detect portions of the upper lobes of one or both lungs incapable of receiving the proper proportion of air, owing to the growth, diffusion, or aggregation of tubercles.

III.—THIRD, OR TRANSITION STAGE.

In this stage, the expectoration, from being frothy or mucous, begins to present specks of white or yellow matter, shewing that some of the tubercles have acquired size—are softening down—and their contents making way into the air-tubes. The cough

and febrile symptoms are now increased—there are occasionally some streaks of blood in the expectoration—the evening chills are more distinct—the re-action sharper—the respiration and circulation more frequent and quick—there are morning perspirations—and, in short, hectic fever is established, and emaciation proceeds with augmented pace. Examination of the chest will now generally disclose excavations in the upper part of the lungs, on one or both sides. Hæmorrhage is not now uncommon. In this stage, life is preserved for months or even years, though sometimes a few weeks suffice to hurry the victim to the grave.

FOURTH, OR LAST STAGE.

This need not detain us long. The patient steadily emaciates—the expectoration becomes profuse—the breathing laborious—the pulse rapid—the bowels relaxed—ulcers form in the mouth and spread along the first passages—the evening chills and morning perspirations are distressing—diarrhœa takes place—and death happily closes the scene, the patient confident in hope till the last breath! The stethoscope, at this period, discovers large excavations in the lungs, surrounded by condensations and tuberculous deposits in various stages of disorganization.

Thus then, divested of mysticism and verbiage, the prominent symptoms and progress of pulmonary consumption are here portrayed in little more than a couple of pages.

CAUSATION.

What, it may be asked, is the cause of all this destructive process? An unhealthy habit of body, called strumous or scrofulous, is either hereditary or acquired. In the latter case, a great number of causes combine to produce this state of constitution, as bad diet, impure air, scanty cloathing, exposure to damp, late hours, fashionable dissipation, tight-lacing, &c.—in short, whatever tends to deteriorate the general health, and especially to disorder the organs of digestion. This state once

induced, tubercles are either called into existence, or, if they have lain dormant from infancy, they are now excited into activity. They grow from scarcely visible specks to the size of a nutmeg, or larger—sometimes isolated—more frequently in clusters, encroaching on the capacity of the lungs—lessening the volume of air taken in at each breath—irritating, and often inflaming the substance of the lungs in contiguity—and ultimately softening down, and coming forth in the form of tuberculous expectoration, attended with hectic fever, and all the fatal signs of confirmed consumption!

In the first stage, or that of predisposition the mal-habit of constitution may be often corrected, by avoiding the causes above-enumerated, and by improving the general health. Pure air, light nutritious diet, gentle exercise, attention to the digestive organs, will frequently render the soil, as it were, unfavourable for the growth of tubercles, or prevent their generation. It is in this state of predisposition, too, that the CALIDO-FRIGID LAVATION, recommended at page 15 of this edition, will prove a powerful defence against taking cold, one of the most common auxiliaries of the dire disease.

Even in the second stage, when tubercles have afforded but too manifest signs of their presence, much may be done in checking their progress. Every time that a common cold is caught, the growth of the tubercles is accelerated by the catarrhal affection of the mucous membrane. And whenever the tubercles themselves excite inflammation in the contiguous portions of lung, this very inflammation causes an augmented development of the tubercles.* Hence the importance of watch-

^{*} Each inflammatory cold which the phthisical invalid catches, acts on the incipient tubercles in the same way as a shower of rain succeeded by sunshine, acts on grain in the ground. The soil is moistened and then warmed—the consequence is acceleration of growth in the seed. In the inflammatory catarrh, an increased afflux of blood is determined to the lungs, with corresponding increase of temperature. The growth of tubercles is thereby augmented. Thus, though the process of tuberculation is not strictly an inflammatory process, yet inflammation is a powerful auxiliary to the development of these morbid bodies.

ing these events, and counteracting the evil speedily by leeches, blisters, seclusion, spare diet, and proper remedies. Hence the necessity of scrupulously avoiding cold and damp air, sudden transitions of temperature, exertions of body, and every thing, moral or physical, that can excite the circulation or hurry the respiration. Warm cloathing, a regulated temperature, and attention to the various secretions, are now of vital importance. Yet at this very time thousands of individuals are permitted or obliged to go out and expose themselves to atmospheric vicissitudes that accelerate the progress of the malady.

It is in these two stages, namely, during the period of predisposition and incipient development of symptoms (but especially in the former), that the change to a milder climate, during Winter and Spring, offers any chance of success. The benefit to be expected is two-fold; -first, the higher temperature of the air than in our own atmosphere—and secondly, the increased facilities of getting out into the open air daily in the mild climate, by which the general health may be improved. This last, indeed is the chief advantage to be derived from Nice, Italy, or Madeira. There are some localities in our own country which offer valuable retreats, during Winter and Spring, for the phthisical invalid, little inferior to the boasted skies of Italy. These are, Hastings, the Isle of Wight, and Clifton. These places do not present the azure sky, dazzling sun, and brilliant stars of Italy; but they are free from the chilling tramontanes, the deadly malaria, and the uncomfortable mansions of the classic soil.

By a temporary residence, annually, in one or other of these localities, the growth of tubercles is often checked, and then they may lie dormant during the remainder of life.

The THIRD STAGE, marked by the appearance of tuberculous matter in the expectoration, defines the limits between probable recovery and death. Not one in one hundred need expect a cure after the tubercles have begun to break down and discharge their contents by the air-passages. The few recoveries are in cases where there are but a small number of tubercles, and where a great portion of the lungs is quite free from these morbid

growths. In such instances, the softened tubercle or cluster of tubercles, is sometimes entirely discharged, and the excavation heals. This, however, results from improvement in the general health, and not from the operation of any specific remedy. The ignorant charlatan and the unprincipled empiric, know not or regard not the different stages of the disease above-described the different conditions of the lungs corresponding with those stages—and the different modes of treatment that are absolutely necessary! They apply their nostrum, and they promise a cure, whatever be the stage of the malady, whatever be the state of the organ of respiration! Do they ever effect a cure of consumption? Never. They apply the name of consumption to diseases that are not consumption, and these recoveries are blazoned forth as cures. But they hurry many a case of real consumption to the grave—and they torture many a poor creature with their inhalations, frictions, and potent drugs, who would otherwise glide down to the tomb with comparatively little pain or distress.

The commencement of the third stage—namely, the appearance of tuberculous expectoration, while it reduces our hopes of cure to the lowest ebb, precludes all idea of removing the invalid to a foreign climate. Such a step would be not merely useless—it would be cruel. The fatigues of a journey or voyage to Italy or Madeira, would not only shorten the days, but embitter the last moments of the dying sufferer! Yet how many hundreds, nay thousands, have been torn from their comfortable homes and the cheering society of their relations, to perish in a foreign land, bereft of the balm of consolation which friendship can pour into the wounds of afflicted humanity on the bed of death! Over how many victims of this kind does the Pyramid of Caius Cestius sweep its funereal shade daily in the Eternal City!*

But it is time to leave this melancholy subject. The misfor-

^{*} The English burying-ground in Rome is close to the Tomb and Pyramid of Calus Cestius.

tune generally falls on the most amiable of both sexes—and that from no fault of their own, but from the taint of constitution transmitted from parent to progeny! It is a merciful dispensation of Providence that, in this most fatal of all diseases, the hand of death is never perceived stealing over the emaciated frame, by the destined victim;—on the contrary,

"Hope springs eternal in the hectic breast,"

and the eye is closed in everlasting slumber during undiminished confidence of recovery! Whether this happy "blindness to the future" should be broken by removing the film from the mental optics of the departing soul, is for the determination of the DIVINE. It should never be done by the Physician.

N.B.—An ingenious friend of mine, Mr. Julius Jeffreys, has invented a very curious and useful apparatus which may be worn over the mouth, and which renders the air drawn into the lungs, even in the coldest weather, of the temperature of Madeira, or even of the Tropics. The heat of the breath that is expired, is communicated to numerous layers of fine gold or silver wire, and this metallic recipient re-communicates the caloric to the air *inspired*, so that the lungs themselves prove a reservoir of heat for the atmospheric air which we breathe. This apparatus promises to be of the greatest importance to phthisical invalids—and also to people of weak or irritable lungs, to be worn when they are exposed to the night air, or sudden changes of temperature, as when coming from theatres, churches, assemblies, or crowded places of any kind.—2d. Ed. Feb. 1837.

FIFTH & SIXTH SEPTENNIADS.

[28 to 42 years.]

THE GOLDEN ÆRA.

Although Dr. S. Johnson was not quite correct in his assertion, so often repeated to Mrs. Thrale, that

"Life declines from THIRTY-FIVE,"

yet it is certain that, after the period in question, the corporeal fabric of man ceases to acquire any addition of power or perfection of function; though it may, and generally does augment in size—the increase of dimensions being often diminution of strength. The fifth and sixth Septenniads are, as it were, the DOUBLE KEY-STONE of the arch of human life; but the curve of the arch in this place is so imperceptible, that, during this long period of fourteen years, it cannot often be distinguished from a right line. It is in this respect that the Johnsonian dogma is not strictly correct. Life remains, as it were, at a stand (as far as corporeal structure is concerned) during the FIFTH and SIXTH SEPTENNIADS—perhaps a little longer.* If the highest point of the arch could be ascertained, I should be inclined to place it at the beginning of the sixth Septenniad that is about the age of 36 or 37 years—namely, several years below the standard of Dr. Smith—and one or two years above that of the Great Moralist. The point of sensible declination from the meridian, however, is about the age of 43 years. But

^{*} It will be seen from the following extract, that Dr. Southwood Smith (Philosophy of Health) takes a more favorable view of human life than I do. "Thus the interval between the period of birth and that of adult age includes a term of twenty-three years. The interval between the adult age and that when life just begins to decline from its meridian, includes a term of twenty-four years." It may be true that the rate of mortality does not begin to increase till after the 47th year, but that the corporeal powers begin to "decline from their meridian," five years before that period, I fear is but too true.—J. J.

whether we determine that the centre of the key-stone should be a little on one, or on the other side of the point abovementioned, it will be admitted that the DOUBLE SEPTENNIAD, between 28 and 42, is the GOLDEN ÆRA of human life—that period in which the material fabric and functions, as well as the intellectual faculties and capacities touch their meridian, in ninety-nine cases out of the hundred. It is in this interval that the body possesses its maximum of solidity and strength, without the loss of its elasticity and buoyancy. This is, in fact, the PRIME of LIFE.

This is the epoch, too, of man's existence (provided he has not grossly violated the laws of Nature and temperance, or carried into the world with him some hereditary taint) in which all the functions of the body are so nicely balanced, that no one interferes with another. The circulation in the heart does not disturb the respiration in the lungs-digestion is performed without the slightest consciousness—sleep is a temporary death without dying—and man springs from his couch with keen appetite for food, and eager energies for mental or corporeal exertion. The organs of supply are now more than able to compensate for the waste occasioned by the ordinary wear and tear of life; -- because the machine has ceased to make demands for additional growth. Hence it is that we are capable, during the fifth and sixth Septenniads, of undergoing fatigues of body and exertions of mind that would be ruinous to health, either before or after those epochs of existence.

It is between the limits of 28 and 42, most unquestionably, that the mightiest exploits of corporeal strength have been performed; but, for reasons which will presently appear, it may not always have been within the said limits, that the noblest effusions of intellect radiated from the human mind. The doctrine that the powers of the soul and of the body rise, acquire maturity, and decay together, has created great and unnecessary alarm in weak minds, tending, as it is supposed, towards MATERIALISM. The parallel does not run straight between mind and body generally—but only between the manifestations of

mind, and that organ through which the manifestations are destined to be made by the Divine Architect :- namely, the BRAIN. No one will now deny that the brain is the material organ of the mind-and no one will contend that the two are identical. The eye is not the function or faculty of sight, though it is the only organ by which sight can be effected. No one would be so insane as to suppose that the eye, or the optic nerve, or even the portion of brain with which the optic nerve communicates, can see ;—all these parts are only the material instruments by which external images are conveyed to the common sensory of the soul—which sensory is itself but an instrument. The same observations apply to all the other senses, as hearing, smelling, taste, &c. And if they apply to these, how much more strongly do they apply to the higher faculties of the mind! Can the brain think or reflect? Just as much as the coats or humours of the eye, the retina, the optic nerve, or the thalamus nervi optici can see or judge of colours. The brain is as much the instrument of the mind in thought, as the eye is the organ of vision. The brain, in the act of perception or volition, is as passive and unconscious an instrument, as the telegraph is when it conveys information from Portsmouth to the Admiralty, or instructions from the Admiralty to Portsmouth.

If certain portions of the brain be injured, certain faculties of the mind will be impaired—if the whole of the material organ be diseased or disordered, the whole of the mental faculties will be deranged—if the brain be destroyed, the soul can be no longer manifested in this world.*

If the dread of materialism was great because the manifestations of the mind were said to be dependent on the state of the brain, that dread was much increased, when the phrenologists began to allot certain organs or portions of the brain for the

^{*} The same holds good with respect to every other organ. Impair the coats, humours, or nerves of the eye, and the faculty of vision will be proportionally impaired. Destroy any or all of them, and sight is lost.

manifestation of certain faculties of the mind. But, as it is now universally allowed that the brain is the organ of the mind, there can be no increase of materialism in dividing it into a series of organs. Before the anatomist explored the human body, there could but one conclusion be drawn, namely, that the various functions were performed by the body generally. Dissection, however, discovered various organs in the body, each having its own peculiar function. In the brain we find a great number of curiously and differently constructed parts: in the mind, a great number of different faculties. What is the rational inference? The different parts were constructed by the wise Creator, for the performance of different functions. If all parts of the brain were equally qualified to manifest all the mental faculties, why was it constructed of such a multitude of different parts?* We never see Nature take such unnecessary pains. But we have proof that certain portions of the brain have particular functions. Thus, let a certain part of the organ be injured by disease, and the faculty of sight is lost in the corresponding eye-and so on of all the other senses. Now, if there be organs allotted for the perception of external things, why should not there be organs for reflection, volition, and the various faculties of the mind?

The principles of phrenology may be, then, and I believe are, correct; though the details, or many of the applications of the

^{*} If all parts of the brain were engaged in every mental operation, how could two or more different intellectual operations be carried on simultaneously? The thing is impossible.

[†] This, indeed, is all but proved by the fact that, in the same filament or bundle of nervous filaments, some of the nervous fibres (if we may use the term) are destined for transmitting impressions from the external world to the mind—while others, in the same pacquet, are employed in a totally different office, the conveyance of orders from the mind to the muscles. In other words, the same sheath binds up two nerves, apparently similar, yet one is for perception and the other for volition! If this be the case in the nerves, which are prolongations of the brain, who can doubt that the same diversity of function obtains in different parts of the brain itself? It was only by detecting the different functions of the two nerves in one sheath, that their different natures were ascertained. The eye could not recognize one from the other; so it is with the organs of the brain.

doctrine may be wrong. That the brain is a congeries of organs, we have the evidence of our own senses—that these organs are destined for separate and different functions, we have proofs in several instances, and strong analogical reasons for believing in others.

That the doctrine of a plurality of organs for the manifestation of several faculties of the mind, should favour materialism more than the doctrine of one organ for all the faculties, is so utterly absurd as to be entirely unworthy of notice; -nor can I see that the said doctrine weakens, in the slightest degree, any moral or religious precept. Suppose it were asserted by a phrenologist that there is an organ of DESTRUCTIVENESS, and that the greater development of that organ in one individual than in another, indicated a greater propensity to cruelty in that one than in the other-does this doctrine diminish the responsibility for the crime of cruelty or murder, or the necessity for controlling that bad disposition, any more than the doctrine of propensity to cruelty in the mind itself-a doctrine which no antiphrenologist will deny? If a man should claim an excuse for crime, because he has an organ of criminality in his brain, another may claim, with equal justice, an irresponsibility, because he has a propensity to crime in his mind! But there are good and bad organs in the brain, as well as good and bad propensities in the mind; and the obligations we are under for cultivating the good and controlling the evil, are just as great in the scheme of phrenology, as in the systems of ethics and religion established before phrenology was heard of.

But there are one or two other considerations which may tend to dispel the fears of the Christian, and diminish the importance of the phrenologist. The grand principle of phrenology is, to trace the correspondence between propensities of the mind and prominences in the head. The material organs could only be ascertained by comparing them with the mental faculties or dispositions of the individual.* The phrenologist

^{*} This was the process by which Gall arrived at his conclusions. He did not trace the faculties from their organs, but the organs from their faculties.

does not maintain that the organ is the cause of the faculty or propensity of the mind: He might as well say that the brain is the cause of the mind (instead of being its instrument), as to say that particular parts of the brain are the causes of particular propensities. Such reasoning would be the very worst species of materialism, and do away with all moral responsibility. But each particular organ of the brain is as much the instrument of each particular faculty or propensity, as the brain, or aggregate of the organs, is the general medium of manifestation-or, in other words, the general instrument of the mind. Now let us apply the doctrine to practice. Suppose an individual discovers that he has a prominently bad organ, and a prominently evil propensity?—What is he to do? He cannot compress the organ into smaller space; and therefore he ought to control the evil propensity. The knowledge of the evil propensity renders the knowledge of the bad organ of little Then which of the two investigations is the easiest? I imagine that it is much more easy, and also much more safe, to ascertain our own evil propensities, than the prominences of our heads which are indicative of them. It requires great phrenological accuracy to determine the organ, by measuring the skull

Thus he was much struck with the powers of some people's memories, and ultimately discovered that they had prominent eyes. He afterwards traced this connexion or correspondence between retentive memories and prominent eyes generally, so as to establish a kind of principle. But he never appears to have taken the *physical* prominence *first*, and afterwards traced its phrenological character.

[&]quot;He did not, as many have imagined, first dissect the brain, and pretend, by that means, to have discovered the seats of the mental powers; on the contrary, he first observed a concomitance between particular talents and dispositions and particular forms of the head."—Coombe.

This was the true, as well as the original path of investigation. Deviation from it was the rock on which too many phrenologists have split. The practice of *first* ascertaining the faculties and propensities, and *then* remarking the organization, should have been followed for a century or more. The phrenologists forsook this path, and from too limited a number of facts, proceeded to reverse the order of investigation, and to predicate *character* of mind by *dimensions* of brain! The consequences have been such as any reasonable man might expect.

—but no great discrimination to ascertain the faculty or propensity of the mind by attention to our own dispositions.

As far, then, as the study of ourselves is concerned, phrenology appears to be nearly a work of supererogation. It is like examining with a microscope the papillæ of the tongue, in order to ascertain whether or not we possess the sense of taste, when the question may be solved in an instant by eating an orange. It is like examining the eye in a mirror to ascertain the sense of sight—the possession or loss of which we must have long been aware of. Who would go to Stevenson or Curtis to have his ears probed, and to learn from these aurists whether or not he had the faculty of hearing? But, suppose a man discovers a prominent organ—say combativeness—the corresponding propensity of which he was unconscious of before. What follows? Will this discovery call into activity the dormant propensity?* Will it make him more brave? Will it render him more quarrelsome? If the propensity did exist, he must have known itor, at all events, he might soon discover it, if he sought it :-- and the discovery of the propensity itself renders a discovery of its organ or instrument a matter of curiosity rather than of utility.

Thus, then, it appears to me that AUTO-PHRENOLOGY, or the study of our own minds, may be successfully and safely cultivated without reference to the material organ of the mind—and that this applies to each particular faculty or propensity, and its material instrument, as well as to the whole brain collectively.

The question is different, however, when we come to examine the faculties and propensities of our neighbours. In this case, if the science of phrenology be exact, and if the phrenologist be master of his art, a man's dispositions may be ascertained by a careful scrutiny of his head. Leaving the uncertainty of a science, which is yet in its infancy, out of sight, it is evident that the application of phrenological canons to society in general, must always be on a very limited scale. People will not

^{*} Can the propensity lie dormant while the organ is prominent? If so, phrenology is uncertain.

subject their heads to the calipers of the curious—especially if they have any propensities or dispositions which they wish to conceal;—and few, I believe, could look inwards upon their own hearts, without a suspicion that phrenology, if a true science, might make inconvenient discoveries on their heads. Thus, then, the application of phrenology to adults is likely to remain a dead-letter, or nearly so.

The most feasible exercise of the new science is on the heads of children, with the view of determining their dispositions, propensities, and capacities. I think the phrenologist takes upon him a tremendous responsibility in predicating the mental character of the man by measuring the brain of the child. It is to be remembered that the propensities, in this case, have not yet developed themselves, and consequently, that their material organs or instruments have acquired no dimensions beyond those which the hand of Nature gave them.

It is well known that all organs, of the body generally, perhaps of the brain itself, acquire force, and even size, in proportion as they are exercised. But the instruments or organs of intellect being hardly at all exercised in infancy, it must be a most dangerous as well as difficult task, to estimate the propensities which are yet in abeyance. When a brain was presented to Dr. Spurzheim—and, consequently, when the actual organs of the mind were laid bare before him, without any of the embarrassments which the skull might occasion;—and he was asked to form an estimate of the mental characters of the individual—what was his observation? He said "the experiment was not a fair one, inasmuch as he was not acquainted with the state of health, constitution, or education of the individual, all of which it was essential for him to be aware of, before drawing positive inferences."*

It is true that Dr. Spurzheim did venture to give an opinion of the individual's character, from some remarkable phenomena in the cerebellum and back parts of the brain—and he appears

^{*} Dr. Coombe on Insanity.

to have guessed right. But when we have the authority of one of the founders of phrenology that, without a knowledge of the health, constitution, and education of the person, we can draw no positive inferences, how can we attach much importance to the examination of children's heads, before the education has well commenced—before the constitution is adjusted—and before many of the faculties and propensities have even dawned?

One of the surest modes of investigating the connexion between certain portions of the brain and the corresponding faculties of the mind, would be through the medium of pathology-namely, by comparing disease in the organ with disordered manifestation of the intellect. This is rendered exceedingly difficult in consequence of the brain being double. Thus unless the two organs—say of combativeness—be injured, we cannot discover the loss of function in one. Monomania, or mental derangement on a single topic, would seem to promise interesting discoveries in this respect; but although we are confident that insanity, whether general or partial, is always occasioned by some disorder or disease of organization—especially of the brain, yet, unfortunately, the traces of these functional disorders or structural changes in the organ of the mind, cannot always be found after death, or they are so mixed up with other lesions that we are often left in the dark, on the subject of phrenology. Still, with all these disadvantages, insanity affords the strongest proofs of the truth of phrenology, while phrenology offers the most rational explanation of insanity.

This short digression on phrenology is not designed to discourage the study of a science, whose leading principles I believe to be founded in truth; but to check the extravagant expectations of enthusiasts, and, what is worse, the confident assertions of sciolists. The study of phrenology is one of the most difficult that can be undertaken by man, and no predications are at all worthy of credence, except from those who have devoted years to the investigation.

I have hinted, a few pages back, that although the mental and corporeal powers attain their acmé in the fifth and sixth Sep-

tenniads, the intellect may yet display greater prodigies after the completion of that period, than it could have done during the golden æra of moral and physical perfection. The reason of this is obvious. The mind continues to acquire knowledge long after the body has ceased to gain strength. And although certain powers of the intellect, as memory, imagination, or even perception, may be on the decline, yet the accumulated materials in the granary of the mind, may, and often do, enable it to construct edifices of nobler dimensions and more durable architecture, than at earlier and more vigorous epochs of life.

It was in the Golden Septenniad that the Bard of Avon-

"Exhausted worlds and then imagined new."

The almost supernatural genius of Shakespeare, as exhibited in his works, the first of which (Romeo and Juliet) appeared when the author was in his 33rd year, renders us sceptical as to the possibility of that genius being surpassed after the turn of life. It was in the fifth or sixth Septenniad that "Waverly" was executed—and no one will contend that it was excelled by any of its successors. After the meridian Septenniads, indeed, the Wizard of the north exhibited a sad falling off—more, however, from premature exhaustion of the intellectual powers by inordinate labour, than from a natural decline of the mental energies. "Childe Harold" was born even before the "Golden Æra" commenced, and was scarcely excelled by any subsequent production of Byron's gigantic intellect!

It is to be remembered, however, that, in the productions of these master-minds, IMAGINATION was the grand agent—a faculty which is early developed, and among the first to feel the withering hand of TIME. Yet even here, we have ample evidence that the powers of the mind are far more slow to decay than those of the body. Milton composed his "Paradise Lost," long after the meridian of life had passed away, and when the author was entering his NINTH SEPTENNIAD!! Johnson composed his Rasselas in one week, and under the pressure of affliction, at the age of fifty.

But let us look to another class of towering intellects—those who have built up imperishable truths on immutable baseswho have dealt in facts rather than in fictions—who have exercised the judgment more than the imagination. BACON, NEW-TON, LOCKE, LINNÆUS, &c. &c. afford striking illustrations. The "Father of Philosophy" brought forth his "Novum Or-GANON' in the FIFTY-NINTH year of his age—at a time when Aristotle had obtained supreme authority in the schools, and when men, lost in a labyrinth of definitions, distinctions, and disputations, wasted their time in barren and useless speculations-" when there still was wanted a comprehensive mind which could survey the whole region of science; -- examine the foundations of systems of philosophy that palsied the progress of society—and suggest a more sure and advantageous mode of cultivating knowledge. Such a commanding genius was BACON, and such the grand plan which he executed in his 'INSTAURA-TION OF THE SCIENCES.' The eternally increasing pile of natural knowledge, which philosophers (following his method of experimental investigation) have been able to raise, is an imperishable monument to his memory."

The father of the exact sciences—the immortal Newton, issued to the world his "Principia" in the last year of the "Golden Æra" of human life, viz. at the age of 41; but such was the vigour of his intellect that, in his 73d year, he solved, in one evening, and as a matter of amusement, the famous problem of the TRAJECTORIES—the most difficult task which Leib-NITZ, in envy, could devise!

It was three years after the "decline of life," according to Dr. Johnson's estimate—namely, in the 38th year of his age, that the celebrated Locke, "began to form the plan of his Essay on Human Understanding"-which work did not see the light for 20 years afterwards, and consequently till the author had advanced into his NINTH SEPTENNIAD. However derogatory it was to the then HEADS of colleges in Oxford, that they should have endeavoured to suppress the treatise on understanding, few will now consider the Essay as indicative of any decay of intellect in its immortal author! LINNÆUS, the celebrated naturalist, published his "Species Plantarum," characterized by Haller as his "Maximum Opus et Æternum," in the 46th year of his age, and consequently after the expiration of the Golden Æra.

Volumes indeed might be filled with the prodigies performed by the mind long after the body had declined from the meridian, and even descended far into the vale of years, proving, beyond a doubt, that the powers of the mind and of the body do not run quite so parallel, in their rise, progress, or decadence, as the materialists assert. The reason why the mind can put forth gigantic energies, and perform prodigies after the body has become-greatly deteriorated, appears to be this :- After a certain age—say 30 years—the body cannot increase in strength, or improve in any of its functions; but the mind is daily and hourly furnishing itself with knowledge, which is power, for twenty or thirty years subsequently. With these accumulated materials, the intellect is enabled to erect imperishable memorials of its acquirements, when the body is tottering on the verge of the grave. But let it not be imagined that these MENTAL MONUMENTS are the products of mental powers that have gone on increasing with years. Far from it. They are the results of accumulated stores in the emporium of the soul? while the powers of using them have been gradually declining! If the man of 30 years possessed the knowledge and experience of him who has attained the age of 50—and with equal talents -he would be able to erect far more splendid trophies of intellectual prowess than the senior in years. The true and practical inference is this:—if we hope to send forth corruscations of mind in advanced age, we must charge the electric battery (the mind's material organ) in the prime of life. He who attempts, in the vale of years, to astonish the world with the elaboration of knowledge, acquired after the completion of his sixth Septenniad (42)—and with energies of mind not exerted strenuously before that epoch, will find himself lamentably disappointed.

It is in the fifth Septenniad that the emulation of youth gradually slides into the ambition of manhood. The change is so gradual as to be scarcely perceptible—like the mutations of figures in the magic lantern, or the transformations which fancy loves to trace in the moving panorama of clouds on a Summer's eve. That which was in early life only a laudable desire to excel in literature, arts, science, or manly exercises, becomes, in manhood, a passion for outstripping and eclipsing our neighbours, in rank, wealth, estimation, power, and all the thousand objects, paths, and pursuits of Ambition! This passion, wisely conferred on man, no doubt, though too often unwisely exercised, has been differently viewed by different philosophers. By some it has been deduced from Heaven itself—and represented as glowing in the breasts of kings and heroes. This, however, was not the sentiment of a man who climbed all its giddy heights -fathomed all its treacherous depths-and tasted all its dangerous sweets!

> "Cromwell, I charge thee fling away Ambition! By that sin fell the Angels!

The Hero of Macedon found the reward of his ambition in the Granicus—Hannibal in exile—Cæsar in the senate—Sidney on the scaffold! Sweden's "mad Monarch" touched the goal of his ambition at Pultowa—Wolsey in disgrace—Napoleon in captivity!

Ten thousand illustrious victims of ambition might be cited whose shades may possibly be soothed by the celebrity of their fates:—but who could number the myriads who have fallen sacrifices at the shrine of this passion, without the consolation of sympathy from friends, or the honour of record in history! In every gradation of society, from the minister who steers the vessel of state, down to the reckless driver of the cab or the omnibus, AMBITION, in one or other of its proteian shapes is the ruling passion that too often destroys the body and endangers the soul. Metaphysicians and phrenologists have divided and subdivided the passions and propensities rather too minutely, and deno-

minated them somewhat capriciously. It is not a little extraordinary that, while the phrenologists have given us organs for constructiveness, wonder, individuality, colouring, locality, eventuality, causality, &c. &c. they should have discovered no organ for Ambition, which is not only the most prominent, but the most predominant passion of the soul, especially during the GOLDEN ÆRA of life. It is futile to tell us, that Ambition is merely the abuse of some minor passion or propensity, as of SELF-LOVE. AMBITION is a MASTER principle or passion in mental philosophy, and not a subordinate one. It is the parent, and not the progeny of many leading propensities, honoured with distinct organs in the brain, by phrenologists. It is the impelling power which leads (or drives) to distinction in the senate, the bar, the pulpit, the college, the hall, the stage, and the field of battle.—These are the prominent, but not the principal theatres on which ambition acts its various parts. Many of those passions and propensities which are known under very different appellations, are ambition in disguise. Thus compe-TITION, a passion which agitates the universal mass of mankind, is the Ambition of ordinary life. In the "breasts of kings and heroes," indeed, it takes the latter title, as more lofty and dignified; but, from these exalted personages, downwards, through the vast chain of human society, the same passion goes under the humbler title of competition. What is ostentation, in either sex, but the ambition of surpassing our neighbours, or equalling our superiors, in pomp and show? PRIDE itself is often nothing else than AMBITION, gratified and elated by the supposition, whether well or ill-founded, that the individual is superior in personal importance, rank, riches, attainments, or other circumstances, to the generality of mankind. Vanity is only a lower grade of pride.

The "LOVE OF PRAISE OF FAME," which has been considered by some philosophers as almost a universal passion, is, in reality, the ambition of rising higher than others in the world's estimation. One of Johnson's definitions of ambition runs thus:— "going about with studiousness to obtain praise." In fine,

that it is the most generally diffused, and powerfully operative passion or propensity in the human breast, I appeal to a careful analysis of the human mind itself. The leading definition of the great Lexicographer will strikingly corroborate this assertion. "Ambition; the desire of something higher than is possessed at present." I apprehend that the most rigid scrutiny of every nation and of every individual on the earth's surface, would fail to discover a single human being who did not answer to the above definition. The discontent with our present situation, and the desire of improving it, have been the themes of poets and philosophers, from the "Nemo Contentus" of the Roman Bard, down to the "Essay on Man" of the Twickenham Muse.

That an organ corresponding with, and representative of, such a prominent and paramount propensity of the human mind, should remain unnoticed and undiscovered by the phrenologists, is to me, most inexplicable, considering the talents with which the subject has been investigated, and the knowledge of human nature that must have been possessed by the inquirers. Another defect in phrenology has struck me forcibly. It does not appear to me that the phrenologists have paid sufficient attention to the progression or succession of the propensities. Thus, some of those which are the most predominant, at one period of life, are nearly, if not completely, nul or void, in other stages of existence. The passion of LOVE, in its usual acceptation, exists not in infancy and old age, though the organ must exist. But if we allow that the function of an organ in the brain changes with time, then we have a rational explanation of phenomena which cannot be accounted for on any other theory.

I have already hinted that the emulation of youth becomes the ambition of middle age. It is highly probable that, if the attendant moral and physical circumstances were equal, there would always be found a due proportion between the energies of these two passions—or rather grades of the same passion, as developed at different epochs of existence. There are exceptions to all general rules; but they are often apparent rather

than real. Thus there are instances on record where the youth has displayed no ability, but rather the reverse, and yet where the MAN has subsequently astonished the world by the strength or brilliancy of his intellect. DEAN SWIFT affords the illustration which serves as the text for the advocates of this argument. Let us sift it a little. Swift went to college, and there he cultivated poetry and satire, to the entire neglect of mathematics. He was rejected at his examination, and the world set him down as a dunce, in youth! How he turned out in manhood, need not be told. It is probable that all the exceptions of this kind would prove, if cautiously investigated, to present the same results. Every one who is at all conversant with human nature, will now acknowledge that what has been said of the talent for poetry, applies to every other kind of talent. "Nascitur, non fit." It is quite true, as Locke has said, that the human mind (as well as its material organ, the brain) is devoid of innate ideas, and like a blank sheet of paper at birth. All ideas, all knowledge must be subsequently acquired through the medium of the senses and reflection. But it does not follow that, because all these sheets are blank, they are all equally well calculated for acquiring knowledge. Far from it. Some of them are like thick Bath post—others like thin foolscap—and many of them resemble common blotting-paper, incapable of retaining or exhibiting any distinct or legible impression:—the mind and its organ being, in fact, a "rudis indigestaque moles."-This part of the subject, in fine, may be summed up in a very few words, though it has occasioned interminable discussions among metaphysicians. The qualities of our minds, or rather of the material organs of our minds, are hereditary, or born with us; but the qualifications or acquirements depend on ourselves and on the circumstances in which we are accidentally placedmen, therefore, are not born equal. The powers of their minds, or of the material organs of their minds, are as diversified as the powers of their bodies, or the features of their faces. If many are born with constitutions incapable of lasting more than a few months or years; so, many come into this world with

minds, or organs of the mind, incapable of acquiring more than the very rudiments of knowledge—some, even without that slender capacity!

But, to revert to the analogy between emulation in youth and ambition in age. A volume might be filled with proofs of this analogy, or rather identity. I will only cite a very few illustrations from the dead, and from the living. The EMULATION of youth which led Napoleon to distinguish himself from his fellow-students in Brienne, swelled into that ambition, afterwards, which urged him to seize the sceptre of Europe, and grasp at that of the world. The laudability of the emulation cannot be questioned. That of the ambition is another thing. The latter has furnished the most striking example of retributive justice which the annals of the world bear on record.

In our own times, that EMULATION which won a "double first" at Oxford for a plebeian, ripened subsequently into that AMBITION which shrunk not from wielding the destinies of the most powerful nation on this globe. In both cases, the talents were hereditary, or, at all events, congenital; but fate threw the two actors upon widely different theatres of action.

Be it remembered, however, that there is more energy of talent required to overcome difficulties, than to display the fruits of abilities and acquirements under easy circumstances. Though Peel would doubtless have been a great man, had he been born in penury; yet his arrival at half his present eminence, against the tide of adversity, and under all the disadvantages of the "res angusta domi," would have entitled him to double his present credit.

The emulation of a "Minor," at Harrow, stung with indignation by wanton, if not cruel censure, expanded into that gigantic poetical ambition, which spurned mankind, and seemed almost to become misanthropy! That emulation which, in the youthful breast of a Brougham, grasped at universal knowledge, boiled forth in the shape of ambition, in riper years; and, through the power which that knowledge conferred (combined with splendid talents), carried the owner forward to his

goal, over the heads of a thousand competitors, who were doomed to "toil after him in vain."*

These four illustrations—two from the dead, and two from the living—might be multiplied ad infinitum, and easily made to prove several propositions, but especially the following, viz.—First, That the emulation of youth becomes the ambition of age;—2dly, that talent is not developed at any period of life, unless it has existed from the beginning—in other words, that it is congenital, and not acquired; consequently, that men are not born equal:†—thirdly, that, if anything be entitled to the denomination of "universal passion," it is ambition, taken in its extended sense—and, if so, there ought to be an appropriate organ for this passion, if there be any truth in phrenology.‡

But ambition, as has been already hinted, is not the predominating impulse in every epoch of human existence. In youth, and in the form of *emulation*, it co-exists with, and is often cast in the shade by, Love. In the Golden Æra (28 to 42), and when it assumes its proper form, it is still in competition or struggle with its powerful companion, and only begins to obtain the mastery towards the close of the period in question. Thus it may be laid down that, at 28, love is somewhat stronger than ambition—at 42, weaker—at 35, the two passions are antagonists of nearly equal powers.

But LOVE, though it may be sometimes a stronger impulse than Ambition, is not so universal. Many pass through life, without knowing what love is—none without experiencing ambition, in one or other of its multiform shapes. Be this as it

^{*} Is it true that one of the most eminent statesmen of the present day, was "plucked," at his first examination at College, and that, stung by the indignity, he subsequently took a "DOUBLE FIRST?" I have been credibly informed that this was the case.

[†] Equal in civil rights—but not in mental capacities.

[‡] Perhaps it may be that, as ambition is a *universal* passion, its manifestation must be through many, and not through any one organ in the brain."

—3d Edition.

may, it is during the two Golden Septenniads of life, that MAN, in every gradation of society, while aiming at the objects of his ambition, whatever they may be, too often loses the substance in grasping at the shadow. It is in the meridian of his mental and corporeal powers, that the lord of the creation can perceive no limits to their duration or strength. This

"Blindness to the future kindly given,"

is not always wisely exercised. As common economy is most advantageously practised in the period of prosperity, so, the ECONOMY of HEALTH is most beneficially cultivated, when we are in the fullest enjoyment of that blessing. The stings of unmerited penury are blunted by habits of previous moderation and so the dangers and sufferings of accidental disease are obviated or mitigated by previous attention to temperance. It is in these two meridian epochs, however, that the seeds of various diseases, sown at much earlier periods, now take on activity of growth, and bring forth their bitter fruits. But, independently of these, the germs of many new afflictions, hitherto unknown to the constitution, are firmly implanted, and soon fructify with disastrous fertility. That dry-rot of the human frame, con-SUMPTION, which may have lain dormant for so many years, is frequently called into action about the beginning of the fifth or sixth Septenniads, by causes which had not previously operated. But the great evil-the root of innumerable evils-the proteiform malady—Dyspepsy—the hydra-headed monster of countless brood and Medusa mien, is the progeny of civilization—and is much more indebted for its existence and diffusion, to intellectual refinement than to bodily intemperance—in other words, its causes, multifarious as they are, may be traced far more frequently to anxieties, cares, and tribulations of mind, than to improper indulgences of the palate or senses. This "NOVA PESTIS" was unknown to—or so rare as to be undescribed by, our ancestors. This assertion need not stagger us. All diseases are the creatures, or rather the creations of circumstances. Numerous maladies of antiquity have disappeared from the tablet of nosology, and others have taken their place. It may be sufficient to advert to syphilis and cholera, no authentic types of which can be found among the records of Greek or Roman medicine. To come nearer home:—diseases of the heart, one of the most proteian forms of the malady under consideration, were so little attended to before the French revolution, as to be scarcely noticed by medical writers. The portentous scenes of that eventful period, called forth such a multitude of examples of this fatal disease, that a volume was soon written on the subject by Corvisart—and the mental excitation that has ever since continued, has kept up the tendency to affections of the heart, which are now amongst the most prominent and dreadful of human afflictions!

Dyspersia, then, is a comparatively new disease—because its sources are now multiplied beyond all former example. The observant physician has better opportunities of tracing the connexion between cause and effect, in this case, than any other enquirer into the state of human nature and of society. His observations, therefore, are entitled to some attention.

We breathe in an atmosphere (speaking somewhat metaphorically) so dense from the pressure of redundant population, that life is a kind of instinctive struggle for existence! Compressing or compressed by others, the range for individual exertion is reduced to a very narrow compass, as compared with that which our forefathers enjoyed. But the smaller the space which is left for us to move in, the greater the power that is required for motion. If to this condition of society, which may be considered as a state of rapid transition from rarity to density, we add the fact that there is a proportionate increment of emulation, ambition, competition, and even contention, diffused throughout all ranks and classes of the community, we shall be able to form some idea of the detriment to HEALTH which must ensue from this conflicting turmoil!

Although the progressive increase of population would naturally and inevitably tend towards the above-mentioned issue, yet there has been fused into this redundancy an element of the most wonderful and active kind, comparatively dormant in all

preceding times, but now revolutionizing, with irresistible impetus, the whole face of things! This is knowledge—the product of intellect—as much superior to physical force, as the mind is more noble than the material fabric which it inhabits. Whatever relation may obtain between redundancy of population and augmentation of knowledge, in respect to cause and effect, one thing is clear, that there is very little proportion in the rate of their progression. Thus, if the number of inhabitants, in a town or country, be found to double in a given time, it may safely be predicated that the amount of knowledge will quadruple, at the very least, in the same space. This disproportion is not likely to decrease, but the contrary. Various circumstances combine to set limits to population; but the products of mind are not so easily circumscribed. Every year, every day, every hour, opens out new sources of knowledge, and multiplies the means of diffusing it. Every addition to our stock of information augments our thirst for further supplies. Under such circumstances the attempt to stem the tide of intellectual improvement would be little less difficult than to roll back the flood of the Ganges to the Himalayha mountains. Every rude impediment thrown into the stream of intelligence, with the view of checking its velocity, will only increase its force and render it more turbulent. It will be much more prudent to clear its bottom, and widen its channel. It is immaterial how rapid may be the current, provided it is made to run smooth.

This torrent of the mental energies, or, as has been quaintly termed, this "MARCH OF INTELLECT," leaves no class of society, from the Monarch to the mechanic, unaffected or stationary, in the stream of human life, though some are much more under its influence than others. Some are volunteers—others are pressed men. Of the higher orders many are forced into the vortex by pride—perhaps by shame; for knowledge is not now an article that can safely be contemned, because it has got among the vulgar. The majority, however, even of the highest in the land, seek knowledge from a nobler motive than the fear of being deemed ignorant. They woo Science for its own sake. But

the great mass of mankind, and especially those connected with the various professions, with the senate, diplomacy, arts, and arms—with commerce, manufactures, and even mechanics, are all impelled forward into the current of intellectual improvement, and of scientific and literary acquirements, by ambition, competition—or NECESSITY. Nor let this last species of stimulus be despised. It has led to wonderful, not to say glorious results, in all ages of the world.

These channels, through which the operations of intellect flow, have been pointed out because they are conduits through which a host of new disorders have been let loose on society, perplexing to the physician, and destructive of health and comfort, to an extent beyond the power of calculation!

The following question may, very naturally, be asked here: -How is it, if refinement of civilization and intellectual culture have brought upon society a new and most extensive class of. maladies, that the range of human existence is considerably greater than before the introduction of this "march of intellect," and its alleged consequences? Though this has some appearance of paradox, it is very easily reconciled with the fact, which itself is undeniable. It does not follow that those disorders which assail the greatest number of people, should produce the greatest degree of mortality. Thus, for every one person seized with epidemic cholera, there were 500 attacked by epidemic influenza; and yet, for every one death from the latter disease, there were fifty or one hundred from the former. This shews that certain kinds of maladies may affect great multitudes of people, without materially abridging the span of human life. Let us suppose, what is very nearly the fact, that in the first quarter of the 18th century, the annual mortality among an equal number of people, was twenty per cent. more than in the first quarter of the present century;—but that per contra, the annual expenditure of drugs (still on equal masses of the community) is now fifty per cent. greater than it was one hundred years ago. What is the legitimate inference which we ought to draw from this? It is, that, in 1736, DEATH had

more annual victims, from a given number of the population; but, in 1836, the **DOCTORS** have more patients among the same number of the community. In other words, we may not be so robust a race as our forefathers, and yet we may be longer lived.

The changes which TIME has made on the whole surface of the country—in our manners, habits, diet, dress, dwellings, avocations—but above all, in the disproportioned exertions of the mind (whether joyous or dolorous) compared with those of the body;—these changes, I say, and many others which might be enumerated, have banished some diseases entirely—introduced others, de novo—and so modified ALL, that half of them would not now be recognized by Sydenham, were he to rise from the grave.*

These maladies of the body clearly illustrate the moral or mental causes from which so many of them spring. Thus the brain, or organ of the mind, being kept in a state of overexertion or over-excitement, by emulation, competition, ambition, anxiety, tribulation, and a thousand other causes, naturally exhibits the effects of such a condition in its own functions, or in the functions of other organs with which it is linked in the strictest bonds of sympathy. Irritability of TEMPER, for instance, is among the first links in the chain of morbid phenomena -and it is no trifling drop of misery in the cup of life. nerves, which may be considered as prolongations of the brain itself, come next into play, and are the seat of a host of what are called NERVOUS COMPLAINTS, nearly unknown to our forefathers. Thus the long train of painful sensations, from TIC-DOULOUREUX, down to the most obscure feelings of rheumatism, constituting a whole class of modern maladies, under the term NEURALGIA, are developed through the medium of the brain and nervous system, and arise from the causes which I have been

^{*} In former times, diseases were fewer in number, but more fatal in event, than now. They were then more acute—they are now more chronic. The great majority of ailments, in our days, are disorders rather than diseases;—and hence they are compatible with length of years—though years of suffering.—3d. Ed.

tracing. Some of these are amongst the most painful afflictions to which the human frame is subject—and although they do not always proceed directly from moral causes, yet most of them originate through the medium of the mind operating on the body, and deranging some of its functions, thus indirectly inducing the neuralgic class of diseases. These, in themselves, are formidable enough; but they are much more easily borne than many which follow.

It is not a little curious that those organs on which morbid impressions, whether moral or physical, are first made, are not always the first to exhibit the effects of these impressions. Doubtless they do suffer at the time; but the phenomena produced by these causes are seldom noticed, either by the individual or his friends. It is in those organs or parts of the body which are most intimately associated with the organ of the mind (the brain) that the consequences of moral impressions are in general, first observed-more especially the DIGESTIVE OR-GANS. Thus a man experiences a sudden reverse of fortune, or a blight of ambition. His mind may appear to bear the shock with considerable fortitude; but soon will the tongue turn white, the appetite fail, and the complexion grow sallow. These are the preludes to a host of maladies, that, radiating from the organs of digestion, spread their baleful influence over every other organ and function in the body.

And here a most singular phenomenon presents itself. The brain, the citadel of the soul, which had withstood the first assaults of the moral enemy, and had, as it were, communicated with the other and inferior organs of the body, for support or participation, is on the contrary, assailed rather than assisted by them! Thenceforth there is nothing but action and re-action, of the most unfriendly kind, between organs and functions that had hitherto co-operated in the strictest harmony! The human microcosm, at this time, resembles an unfortunate city, beleaguered, on all sides, by the enemy from without, and torn by the dissentions of hostile factions within its walls! The mind itself, whose manifestations must necessarily, in this sublunary

state, correspond with the condition of the material tenement, exhibits phenomena in strict relation with the bodily functions. Though stunned, as it were, by the first collision with the moral cause or misfortune, it would regain a great degree of equanimity, were it not for the disorders of the body, which, reflected from organ to organ, as sounds are reverberated from rock to rock, deprive the mind of half its energy, philosophy of half its fortitude—and even religion of half its consolation!

In this way is engendered a host of disorders, for which the ingenuity of man would be puzzled to invent designations. They have been christened the "mimosæ, or imitators," because they assume the form of every disease or disorder that has ever yet been described, and of many others that have had no history or description. It is not, however, strictly correct, to represent these mimosæ, or proteiform maladies, as always merely aping the forms and shapes of their predecessors. The truth is, that the disorders of our forefathers now take on novel characters, corresponding with modern manners and habits; and thus, in conjunction with really new diseases, appear to demand a remodelled nomenclature.

The superior cultivation of intellect, now so eagerly aimed at, as the means of rising in the world—indeed of getting through it—renders the feelings more acute, the sympathies more active —the whole moral man, in short, more morbidly sensitive to moral impressions. These impressions are annually multiplying in number, and augmenting in intensity. The principal sources from whence they flow in a thousand streams, on suffering humanity, are these :- the fury of politics, the hazards and anxieties of commerce, the jealousies, envies, and rivalries of professions, the struggles and contentions of trade, the privations, discontents, and despair of poverty-to which might perhaps be added, the terrors of superstition, and the hatreds of sectarianism. These, I have said, are the chief fountains of our moral ills-and these perturbations of the mind induce, directly or indirectly, nine-tenths of the disorders of the body. It indicates a high degree of intellectual culture in the time of

PLATO, and a very low ratio of physical causes of disease, when we find that philosopher ascribing "all disorders of the body to the soul"—

" Omnia corporis mala ab animo."

The remark shews, at all events, that the Grecian sage was either a most observant physician, or a veritable prophet. If for "all" we substitute "most" disorders, the maxim of Plato is strictly true and applicable in these our own days.

And here it may be both curious and useful to advert to a remarkable relation between the mental and corporeal functions of man, which has appeared to render the influence of the morale over the physique even more extended than it really is, in the production of diseases. It is this:—the moral affliction is very often only an accessary, or auxiliary to the physical cause in bringing forth maladies of the body. Thus, a man may be daily exposed, for weeks or months-perhaps for years, to the contagion of typhus fever-to marsh miasma or malaria —to the poison of scarlatina or erysipelas diffused in the air or to that inscrutable agent which produces cholera, with perfect impunity, his mind being easy and tranquil. But let a mental affliction occur, and immediately the morbific poison which had lain dormant in the constitution, or, at all events, was unable to develop itself, bursts forth and displays its specific effects—the moral tribulation appearing to be the direct or immediate cause of the bodily disorder. This remarkable and well-known fact shews, not only how anxiety or trouble of mind lays the human frame more open to the operation of purely physical agents of a deleterious kind, but also how tranquillity or serenity of mind will render the said agents almost innocuous.

I could fill a volume with the individual examples of this kind which I have personally observed, and am daily witnessing; but I shall only adduce a few illustrations drawn from large masses or classes of men, and which I have had opportunities of noting in various parts of the world. One of the most recent and melancholy instances occurred in the fatal expedition to

Walcheren. While our troops and seamen were actively engaged in the siege and bombardment of Flushing, exposed to intense heat, heavy rains, and poisonous exhalations from a malarious soil, inundated by the turbid waters of the Scheldt, scarcely a man was on the sick-list;—the excitement of warfare, the prospect of victory, and the expectation of booty, completely fortifying the body against all the physical causes of disease that environed the camp and the fleet. I verily believe that, even after the fatal day before Flushing, if we had pushed on for Antwerp, and captured the fleet, the armament would have returned in health, to the British shores, and the fever of Walcheren would scarcely have been recorded. But when culpable mismanagement was crowned with irretrievable failure of the expedition—and still worse, when the dispirited troops were kept penned up inactive on the sickly and monotonous plains of Walcheren and Beveland, then, indeed, the pestilent MIAS-MATA, which our men had been breathing for weeks, with impunity, burst, like a volcano over their devoted heads, and either swept them, in thousands, to an inglorious grave, or harassed them, for years, with all the tortures which the "fiend of the fens," is so well qualified to inflict!

To whatever point of the compass we turn, we see striking examples of a similar kind. Edam, on the coast of Java, was a memorable and melancholy prototype of Walcheren, at the mouth of the Scheldt. After the failure of attack on Batavia, the Isle of Edam was the grave of our troops and tars. Looking westward, who does not remember "Hosier's Ghost," and the ghosts of hundreds and thousands of our countrymen!—More recently, the waters of the Mississippi were tainted by the corses of our soldiers and sailors, after the repulse from New Orleans! Our naval history furnishes numerous examples. Two ships sail for the East Indies, for instance, under nearly similar circumstances. The one is successful in prizes, and arrives at her destination, without any sickness. The other makes no captures—the crew become dispirited—and scurvy, dysentery, or fever, makes destructive ravages. Of this fact, I

could adduce, and have adduced, striking illustrations and proofs in another place.*

But knowledge the most precious is sometimes gleaned from calamities the most appalling. Public disasters, of national interest at the time, have developed a principle, which may be beneficially adopted in the various afflictions of private life. is wonderful that this principle, so clearly revealed, on many melancholy and momentous occasions, should be so little appreciated, and so seldom applied practically to the exigencies of life. The principle is simply this:—that, in all moral afflictions, vigorous exertion of the corporeal powers is the very best antidote to the baleful effects of the depressing passions of the mind; while, on the other hand, the deleterious consequences of the moral evil are exasperated ten-fold by inertness of the body. This latter part of the principle has been sufficiently illustrated by the deplorable instances of Walcheren, Batavia, &c. I could adduce numerous examples from private life; but that is unnecessary. The first, and most important part of the principle deserves some illustration in detail.

One of the earliest and most memorable illustrations will be found in the celebrated retreat of the "TENTHOUSAND GREEKS," under Xenophon and Cheirisophus, after the fall of Cyrus on the plains of Cunaxa. This band of auxiliaries were left without commanders, money, or provisions, to traverse a space of twelve hundred leagues, under constant alarms from the attacks of barbarous and successive swarms of enemies. They had to cross rapid rivers, penetrate gloomy forests, drag their weary way over vast and burning deserts, scale the summits of rugged mountains, and wade through deep snows and pestilent morasses, in continual danger of death, or capture, which was far worse than death! This retreat is nearly unparalleled, in the annals of war, for difficulties and perils; but has been surpassed in disasters, within the present century. The Greek army had infinitely greater cause for mental despondency, when they saw

^{* &}quot;Influence of Tropical Climates on European Constitutions."-5th Ed.

their generals butchered by the treacherous Tissaphernes, and themselves surrounded by ruthless foes, two or three thousand miles from any friendly country, than any army since that period. It is not a little remarkable that, in the first stupor of misfortune by which they were overwhelmed, and nearly captured, Xenophon discerned and broached the very principle of conservative hygiene (I allude not to modern political designations) for which I am here contending. In his address to some of his companions, in the fearful night that succeeded the murder of Clearchus and the other leaders of the phalanx, he says:—"The soldiers have, at present, nothing before their eyes but misfortune, if any one can turn their thoughts into ACTION, it would greatly encourage them." Here is the very principle itself, happily conceived, and most promptly acted on, by the young Athenian General. He tried, and with success, to convert the torpor of despair into the energy of desperationurging the men to prefer death in the sanguinary, but brief and almost painless conflict with the enemy, personally and collectively, to the protracted tortures that would be the inevitable consequence of captivity! Then it was that the tents were burnt, the carriages destroyed, the sumpter-horses slaughtered, and every unnecessary incumbrance, besides "the soldier and his sword," abandoned.

During 215 days of almost uninterrupted, and toilsome march—often between two enemies, and engaged in front and rear at the same moment, the army lost an uncertain, but not a great number of men—partly by the darts and arrows of the barbarians—partly by desertion—partly by drowning in the rivers, or sinking in the morasses—partly by perishing in the snows of the Armenian mountains—but not one by sickness! Xenophon is often very minute in his statements of losses, even describing the individual cases, the names of these individuals, and the parts of the body wounded. Only two instances of sickness are put on record:—one, a sort of Bulimia, or canine appetite, produced by the cold of the snow, which was observed in a considerable number of men, but did not prove fatal. The

other, was an illness of 24 hours, which was general throughout the army, in consequence of indulgence in a kind of honeycomb, which they found at one place, in Armenia, in great abundance. It produced vomiting and purging, among those who ate freely; but a kind of drunken delirium in those who ate little.* He also describes very minutely, the almost unconquerable disposition to sleep, produced by the frigidity of the snows on the mountains near the sources of the Tigris. The army was in great jeopardy from this cause, for some days, and the soldiers could hardly be induced to continue their march. Many of the rear-guard lay down, and preferred dying or being captured by the enemy, to perseverance against the lethargic sleep that overpowered them. Xenophon was obliged to halt, and repulse the enemy, to prevent these men from falling victims to the cold or to the barbarians.

The number of the Greeks, at the commencement of this memorable retreat, is not stated; but estimating it at the full complement of TEN THOUSAND, it is clear that they could not have lost above 500 men, at the utmost, since they mustered, in the very last battle which they had (and in which they experienced hardly any loss), nine thousand five hundred troops, not including women and slaves!—They never abandoned a single individual; and they had no means of carrying sick men along with them, if any considerable number existed. The fact is, therefore, clearly established, that no sickness, in the common acceptation of the word, occurred in this series of sufferings and privations.

Now, I am very far from insisting that this astonishing immunity from sickness was *solely* attributable to the constant activity of the body. There can be no doubt that the perpetual excitement of the mind—gloomy and depressing as it often was,

^{*} I was informed by my talented friend Sir Charles Bagot that, after a breakfast among the mountains of Virginia, in which he ate rather freely of honey, he experienced a kind of inebriation, from which he did not get free till after severe sickness. This resulted from some property of the honey derived from the nutriment of the bees.

but checquered, as it occasionally must have been, by gleams of hope breaking through the dense clouds of despondency—contributed, in no mean degree, to preserve the health and the lives of the troops. But I am convinced that, without the corporeal activity—the perpetual exposure to all the vicissitudes of climate, in the open air—the necessary temperance, which they were forced to observe—the TEN THOUSAND GREEKS would have experienced a very different fate. This, I think, is proved by numerous modern instances. I shall only allude to one—the Austrians pent up in Mantua, where they lost double the number of the French who besieged them, though these last were far more exposed to the poisonous miasmata of the marshes than those within the ramparts. But despondency and inactivity prevailed among the one class of troops;—exhilaration and activity among the other.

When I said that the difficulties and perils of the "ten thousand Greeks" were nearly unparalleled, I had in mind the case of our own countryman—the unfortunate associates of Byron—who experienced perils, toils, and privations, infinitely greater than those which befel the Macedonian phalanx. The Greeks marched through hostile, but populous and fertile countries. Xenophon has related no instance of sufferings from hunger in the Greek army, during the retreat. Byron's men were frequently reduced to the dire necessity of eating grass—and many died from sheer starvation! Often were they so situated, that the faintest ray of hope could hardly have dawned on the horizon of their desperate prospects!

"And such thy strength-inspiring aid that bore
The hardy Byron to his native shore—
In horrid climes, where Chiloe's tempests sweep
Tumultuous murmurs o'er the troubled deep,
'Twas his to mourn Misfortune's rudest shock,
Scourged by the winds, and cradled on the rock—
To wake each joyless morn, and search again
The famished haunts of solitary men;
Whose race, unyielding as their native storm,
Knows not a trace of Nature but the form;—

Yet at thy call, the hardy Tar pursued,
Pale, but intrepid—sad, but unsubdued—
Pierced the deep woods, and hailing from afar,
The moon's pale planet, and the northern star,
Paused at each dreary cry, unheard before,
Hyenas in the wild, and mermaids on the shore!"

CAMPBELL has here made his favourite, Hope, the guardian angel of our unfortunate countrymen; and far am I from wishing to deny or diminish the influence of that exhilarating and never-dying passion of the human breast. But I am convinced that Byron and his associates owed their preservation (those few who survived) mainly to incessant exercise of body and vigilance of mind. After a certain duration, indeed, of their miseries and toils, they became so careless of life, and so completely bereft of HOPE, that four of them were left to starve and die on that horrid coast, without the slightest symptom of reluctance on their part! The boat would not hold them all and four marines remained, cheering their companions when shoving off from the shore! The boat, some time afterwards, was forced back, but the poor marines were nowhere found! Although nine-tenths of the original crew appear to have perished by drowning or starvation, Byron makes no mention of sickness, during any period of the long and unparalleled series of sufferings to which this ill-fated ship's company was doomed.

The memorable and disastrous retreat of Sir John Moore through the mountains of Spain, furnishes another illustration of the principle in question. When all hope of success had vanished—when all discipline was at an end—when the daily routine of toil, hunger, and cold, was only varied and relieved by conflicts with an overpowering and pursuing enemy—when drunkenness too often added desperation to valour—there was little or no sickness in the harassed and dispirited army! Even at the water's edge, and when Napoleon's order to "drive the leopard into the sea," was being put into execution—the hastily and half-formed phalanx of march-worn, famine-wasted warriors, repulsed the legions of the imperial conqueror, as the columnar

ranges of Staffa hurl back, in foam, the surges of the Atlantic. But, when danger was over and safety secured—when activity of body and excitement of mind were changed for repose and comfort—then did disease break forth with terrible malignity, and thousands perished ingloriously in our hospitals, after narrow escapes by flood and field—and after vanquishing the enemy, by which they had been closely pursued and dreadfully harassed.

The salvation from shipwreck by means of boats, though often of the most terrible and almost miraculous kind, do not so well illustrate the principle in question, as toilsome marches on shore -because there is not that exercise of the body, in the former, as in the latter case. Yet the vigilance necessary in escapes from shipwreck, combined with the exercise of rowing and managing the sails, keep the body in a state of health, that could never have been anticipated under such circumstances. A part of the crew of the Bounty, under Capt. Bligh, went through most wonderful scenes of suffering, as well as danger, with almost entire immunity from sickness. Dr. Wilson, of the Royal Navy, has recently published a narrative, little inferior in interest to that of the Bounty. The vessel in which he was embarked was wrecked on a coral reef in the Indian Ocean, and the crew escaped in two fragile boats, which traversed a distance of nearly a thousand miles, exposed to the elements—and often to savages more dangerous than storms and seas—without the loss of a man—and even without sickness-though they were so reduced by hunger and fatigue, that their friends hardly knew them when they got to a friendly port.

The last event to which I shall allude, is the disastrous RETREAT of the French from Moscow. This was a catastrophe so terrific, that I fear to approach it, and doubt how to handle it! It looks more like a visitation of divine displeasure on a guilty nation, than the common result of moral and physical causes, even on the largest scale of operation. Think of more than THIRTY times the amount of the whole Grecian army,

under Xenophon, cut off-utterly annihilated-in one-fifth part of the time occupied by the Macedonian retreat-and, apparently, under far less difficulties! More than three hundred thousand men were destroyed in the retreat from Moscowwhile the Grecians lost not more than five hundred between the Tigris and Trebizond! The snows of Russia were not more impassable than those of Caucasus; and the soldiers of Napoleon were surely more accustomed to frigid skies than the troops of Xenophon. But order and discipline were preserved in the Grecian ranks, while disorder and insubordination prevailed to a frightful extent in those of the Gaul. Under these last circumstances, and in dire conflict with the elements, the piercing blast swept down their tottering columns, as the autumnal tempest scatters the withered leaves of the deciduous forest. this terrific scene, the destroying angel was not accompanied by his usual ghastly attendant—sickness. Those whom the sword and the elements spared, were exempted from all common maladies till they reached an asylum. There, in safety and at ease, when reflection on the dreadful catastrophe in the army was aided in its deleterious influence on the mind, by inactivity of body, the most frightful and extraordinary diseases burst forth, and a majority of this ill-fated remnant only escaped one form of death, to be cut off by others more lingering and painful!

Were it not that historical records have more weight and authenticity than private statements, I would adduce some remarkable illustrations of the principle in question, from my individual observation; but I think it is unnecessary. The practical application of this principle to a variety of exigencies, of daily and hourly occurrence, is what I most strenuously urge on the notice of all classes of readers. Disorders of the body, in these days, are engendered and propagated, to a most frightful extent, by moral commotions and anxieties of the mind, as will be shewn farther on; and if I have proved that corporeal exertion, especially when aided by any intellectual excitement or pursuit, can obviate the evils that ensue to soul and body

from these causes, I shall do some service to the community. The principle in question is neither utopian nor of difficult application. It is within the reach of high and low-rich and poor—the learned and the unlettered. Let moral ills overtake any of these, and he is in the high way to physical illness. prevent the corporeal malady, and to diminish, as much as possible, the mental affliction itself, the individual must tread in the steps—haud passibus æquis—of Xenophon and Byron. must "KEEP the BODY ACTIVE, and the STOMACH EMPTY." I can answer for the value of this precept. It prevents not the individual from throwing into the prescription as much philosophy, physic, and even theology, as he pleases. Of the last ingredient, it becomes not me to speak, even comparatively; but of the two other items, I can conscientiously own that they are as "dust in the balance," when weighed against the Græco-Byronian recipe which I have so strongly recommended. The poor man has not far to cast about in quest of the means for putting this principle into practice. Generally speaking, he adopts it, nolens volens; and hence it is, that the most indigent suffer less from moral ills and misfortunes than those who are far removed from want. As man rises in rank and riches, he becomes deprived—or rather he deprives himself—not of the means, but of the inclination to embrace the protection which this principle holds out. Amongst the inferior orders of society, indolence and inebriety give a fearful impetus to the shock of misfortune, and soon induce a variety of corporeal disorders that curtail the range of life, and destroy the springs of happiness. And even in higher quarters, where we might expect better things, the mental affliction, or the moral adversity, appears to paralyze the energies of the soul, prostrate all firmness of resolve, and place in complete abeyance all fortitude and power of resistance against the overwhelming evil! In such condition, it is no wonder that temporary solace is sought in wine and other deleterious stimulants, which only smother the flame, like coals heaped on a fire, to make the combustion more fierce and destructive afterwards. From these sources are derived many of those hypochondriacal miseries—dyspeptic torments, and even intellectual aberrations, which we every day observe. The application of the counteracting principle in question must be left to individual ingenuity. Women have less facilities for putting it in practice than men, for obvious reasons; but fortunately they bear dispensations, and vicissitudes, with much more fortitude than their boasted superiors—the stronger sex.*

And here (though, perhaps, a little out of place) I cannot help adverting to a topic on which I have often meditated with painful feelings—the INGRATITUDE which woman experiences from MAN, but especially from her male progeny! Had not the God of Nature added instinct to reason in the human female breast, the race would, long since, have become extinct. The pains, the penalties, the toils, the cares, the anxieties of a Mo-THER, are not repaid by any thing like an adequate degree of gratitude on the part of the offspring! Nothing, indeed, can repay the female parent for what she undergoes on account of her children; and boasted REASON would sink under the task, or shrink from the duty, had not the Omniscient Creator infused into the mother's heart the irresistible instinct of the lioness, which prompts the savage animal to die in defence of its progeny!—In the savage breast, the instinctive feeling soon ceases, and reason being absent, all sympathy between parent and pro-

^{*} It may appear paradoxical, but I am convinced it is true—namely, that it would be much better for some people to lose the whole of their fortune than half of it. The latter loss preys upon their minds and keeps them in a state of fretting, till their health is destroyed, and sometimes their reason impaired—because they have still enough of property left to keep them from actual want or manual labour. But if the whole of their means are swept away, then they are forced to seek some avocation or pursuit, which diverts the mind from the moral vicissitude, till the sting of adversity is blunted by the hand of time. There are some curious phenomena, which are explicable only on this principle of DERIVATION. Thus, the tortures of a painful surgical operation are greatly mitigated, by giving vent to the feelings in loud wailings. So, also, a sudden and overwhelming affliction, as the loss of a parent, sister, or child, is rendered less hurtful by a burst of crying and a flood of tears.—

3d Ed.

geny ceases also. Not so with the human female parent. The primary instinct is never entirely obliterated; but, cherished through life by the nobler gift of reason, the ties of Nature, between mother and child, are infinitely stronger than between the father and offspring. It is strange that the ancient poets, when deifying so many meaner attributes of human nature, forgot maternal affection. They have cloathed in divinity the barbarous monster who slaughtered the children of Niobe, when they ought to have deified the parental agony which the mother felt, and which even the marble yet breathes forth! Our own immortal poet, Campbell, has actually personified this same maternal love of offspring, in one of the most beautiful forms under which he delineates his "Angel of Life"—his favourite hope.

Lo! at the couch were infant beauty sleeps,
Her silent watch the mournful mother keeps;
And weaves a song of melancholy joy—
"Sleep, image of thy father, sleep, my boy;
"Thy fame, thy worth, thy filial love, at last,
"Shall soothe this aching heart for all the past—
"With many a smile my solitude repay,
"And chace the world's ungenerous scorn away."

That it is the instinctive love of offspring, rather than the hope of a return of love and filial duties from the infant, which fills the mother's breast with the musings so beautifully described by the poet, I firmly believe. Indeed I think the poet himself has proved it; for soon afterwards he breaks forth thus:—

So speaks AFFECTION, ere the infant eye Can look regard, or brighten in reply.

There is another train of reflections which the poet causes to pass through the mind of the mother, while gazing on the unconscious babe, and which I believe to be more natural—certainly more sublime and disinterested, than that which he has already portrayed.

And say, when summon'd from the world and thee, I lay my head beneath the willow tree, Wilt thou, sweet mourner! at my stone appear, And soothe my parted spirit ling'ring near?

Oh! wilt thou come, at evining hour, to shed The tear of Memory o'er my narrow bed; Breathe a deep sigh to winds that murmur low, And think on all my love and all my woe?

In that passage, there is a train of thought worthy of an immortal being, and, in itself, indicative of immortality! But what I maintain is this, that these and all other trains of reflection in the mind of the mother spring from the same grand source—the instinctive love of offspring. This inherent passion is, indeed, sublimed by reason and religion; and extends itself, in the form of HOPE, beyond the grave, as the poet has beautifully shewn; but whether the sentiment be sordid or sublime, its origin must be traced to humble animal instinct if anything can be humble which emanates from the hand—nay, the design of our Creator. As the philo-progenitive passion is one of the very few instincts common to man and the inferior animals, the locality of its material organ or instrument is said to be more accurately ascertained by phrenologists than most other organs. It is much larger in the female than in the male, whether human or animal.

When I say that the mother is treated with ingratitude, I speak comparatively. A mother cannot have sufficient gratitude from her children, because no return of filial affection can compensate for maternal sufferings, love and axiety. To the honor of human nature, however, it is but justice to state, that hardly any barbarity of manners or malignity of disposition can eradicate from the human breast that sense of obligation which the offspring owes to the parent—and especially to the mother. The female heart is, indeed, the natural channel through which the current of parental love and filial affection runs with the strongest and steadiest course. A son may neglect or forget a mother—a daughter never!

Is there any reward for filial gratitude, and punishment for ingratitude, in this world? It would probably be neither a safe nor an orthodox doctrine to maintain that all sins and crimes are punished in this probationary state; yet I am much inclined

to believe that very few of them escape retributive justice, sooner or later, in life. Many punishments are not visible to the world, though keenly felt by the individuals on whom they fall. As the silent and unseen worm corrodes the heart of the solid oak, so a guilty conscience consumes the heart of man, though the countenance may not indicate the gnawings of the worm within! Whenever we have an opportunity of tracing the consequences that flow from a breach of the laws of God or Nature, we find those consequences terminate in suffering, moral or physical—generally both. This being the case, we may very safely conclude that such breaches always draw after them a penal infliction, whether that infliction be patent to the world or not. In respect to filial ingratitude, it is to be remembered that, in the great majority of instances, the ingrate is destined to receive the punishment when, in turn, it becomes a parent. Then, and often not till then, it feels the debt of gratitude which it owed, but did not discharge, to the authors of its being! The penalty is paid in unavailing sorrow and repentance too late! Nor does filial affection or gratitude go unrewarded, even when not returned in the next generation. While memory remains, the consciousness of having done our duty to those who watched over our helpless infancy, will smooth the downward journey of life, and sustain us under the neglect or ingratitude of our offspring. Let these considerations induce mankind to foster, even were it only for their own sake, the filial love and kindness which the God of Nature has implanted in his constitution, and which cannot be violated, without punishment in this world. With the consequences of the moral crime of filial ingratitude, in a future state, it is for the divine to deal. I have seen enough to convince me that part, at least, of our moral and physical punishments is inflicted on this side of the grave. And wisely, in my opinion is it so ordained! If rewards and penalties for moral good and evil were entirely postponed to a future stage of existence, virtue would flag, and vice would flourish in a frightful degree! If sin did not taste of sorrow—if the infraction of human laws

only incurred pain and suffering in the flesh, it is to be apprehended that our hopes and fears respecting that undiscovered country, whence traveller never returns, would loose much of their intensity. The Omniscient Creator foresaw this, and provided against it, by decreeing a foretaste of rewards and punishments that can neither be evaded nor misunderstood! And wise has been this dispensation! With all the proofs before our eyes of retributive justice, the laws of God and Nature are often enough violated by headstrong man, under the impulse of his ungovernable passions! What would be the case then, were there no sensible, tangible, and unequivocal demonstrations of divine laws, and providential penalties, during our temporal existence? The doctrine of future rewards and punishments would become a speculative philosophy, disregarded by the vulgar, and disbelieved by the learned!

To those who have a deep, or even a moderate insight into the nature of man, it must be evident that human laws cannot check a tithe of human delinquencies. Many of the most heinous sins, they do not even pretend to prevent—but only to punish, and that when too late. Take, for example, suicide. No human law can prevent a man from cutting his throat, or swallowing poison; though it inflicts a dastardly ignominy on the corpse (which human charity generally frustrates)—or visits the sin of the guilty dead on the innocent survivor.*

It may be objected to the doctrine I am preaching, that all

^{*} A man insures his life for ten, twenty, or thirty years, to secure a sum for his widow or children. But, in a fit of temporary insanity, he commits suicide—and his widow or children are punished by the forfeiture of the policy! In such cases the "value of the policy" should be returned to the survivors—and some respectable Companies do so. I knew an instance, in the case of a clergyman at Kensington, who destroyed himself. The Crown Insurance Company returned the "value of the policy," an equitable composition calculated on fixed principles.

But the Law is still more rigid—or rather unjust. If a man commits suicide, and the jury pronounce a verdict of "Felo-de-se," his property is forfeited to the Crown, and his children or widow left without support!!—3d Ed.

crimes cannot receive even a portion of punishment in this world—for instance suicide. It may be answered, that suicide is very seldom a crime, because it is generally committed during a paroxysm of insanity—in fact, it is usually the result of a corporeal malady to which the just and unjust are equally liable. But granting (which I willingly do) that self-destruction is sometimes a cool and premeditated act, unconnected with mental alienation; is it to be inferred that the delinquent goes unpunished in this world? He who comes to this conclusion has very little knowledge of human nature. The agonies experienced by a sane mind, before the desperate act of suicide is determined on or committed, are equal to any that we can conceive in the day of final retribution! An extensive field of observation, indeed, has convinced me that the amount of mental misery, antecedent to suicide, in the sane mind, is generally sufficient, of itself, to produce the final paroxysm of alienation, during which the horrid deed is consummated! But self-destruction is only the extreme link of a long chain of actions, each of which is a grade of the same thing—a breach of some moral or physical law of nature. Health is impaired, and life itself curtailed by a thousand actions which are not considered criminal, or at least very slightly so, as compared with suicide. The sufferings preceding or accompanying the dire act, are with more difficulty ascertained, than on most other occasions, because the individual is no longer able to throw light on the subject; but as, in every case where the attendant circumstances can be investigated, we find perpetration and punishment as inseparable as substance and shadow, we may fairly conclude that the DIVINE LAW reaches all grades and shades of guilt, even in this world, though human laws fail to visit a great proportion of evil doings.

The same reasoning may apply to rewards as to punishments. Because virtue, and merit, and talent are not apparently rewarded on this globe, it does not follow that they are not really so. If the wicked man carries a hell in his bosom, the virtuous may and does maintain a heaven in his breast. Of all rewards, here or hereafter, happiness must be the greatest—and we have

the authority of the great Ethic Bard, as well as daily experience, that—

"Virtue alone is happiness below."

Even the hope of REWARD in another world, based on conscious rectitude of conduct, and religious feelings, is in itself a reward beyond all estimation. It is an anchor in the storms of adversity—a consolation in the deepest distress into which man can sink in this world of care and suffering!

We have now brought MAN to the zenith of his mental and corporeal powers—to the highest arch—or rather to the two highest arches of the bridge of life, with the stream of time flowing silently under his feet; his hopes undiminished—his ambition in full activity—and his prospects unclouded by the slightest shadow of doubt or despondency. On the contrary, it is all conleur de rose; for LOVE has, as yet, experienced no reduction of temperature in the human breast, but warms and stimulates to every noble action! It is not unnatural that the historian of the phases of human existence should instinctively halt in this elevated region of the journey, and contemplate the past, the present, and the future, with intense interest.

Thus, with delight, we linger to survey
The promised joy's of life's unmeasured way:—
Thus, from afar, each dim discover'd scene,
More pleasing seems than all the past hath been;
While every form that fancy can repair
From dull oblivion, glows divinely there!

Yes! when we reflect that, at every step from this spot, the horizon behind us grows more obscure, however slowly, while the pleasures of hope and the dreams of imagination become gradually less vivid, human nature may well be excused for the attempt to stay the march of inexorable Time, and, if possible, tarry, for a moment, on this highest point and brightest speck of existence, before passing the rubicon of life! The "GRAND"

CLIMACTERIC' ought to have been placed at 42 instead of 63. The former period we may, however, denominate the "climax of Life." The path of man through the two meridian Septenniads—from 28 to 42—bears some analogy to the apparent course of the sun at noon-day. For an hour before, and an hour after the meridian altitude, the naked eye cannot recognize the movement of the blazing orb :- the sextant only can determine whether he still ascends, or passes the zenith, and commences his downward journey. The gnomon of the dial alone can detect the otherwise imperceptible progress of the grand luminary, though his course is swifter than lightning and undeviating as fate! It is so with man. When, in the prime of life, the stream of time appears to flow past him, without moving him onwards—though doubtless those physical changes are even then at work, which afterwards display their effects so conspicuously. Again; as it is at the rising and setting of the sun, that the motion of the luminary is most sensible to the eye; so it is in youth and old age, that the rise and fall of life is most remarkably perceptible.

KNOWLEDGE.

It is in the equatorial portion of the voyage or journey of life, that man mounts the TREE of KNOWLEDGE; and, from its various outspread branches, endeavours to extend the natural horizon of his vision, to catch glimpses of prospects that lie hidden from the eye at the foot of the tree, and which would almost seem to be designed by the Creator to remain for ever veiled from human scrutiny! I might support this idea by Scripture. The fruit of the tree of knowledge was forbidden in the Garden of Eden, and the first taste of it—

" Brought Death into the world, and all our woe."

But I will not insist on this authority, because such a procedure arrests all free inquiry. I am not aware that the punishment inflicted on our first parents for tasting the forbidden fruit, is extended to a *repetition* of the offence. None of our Divines, that I know of, consider the acquisition of knowledge as a crime

at present. This, by the way, is rather remarkable. But as the state as well as the fate of man was changed by the fall, so, what was first a fault may now perhaps be a virtue. One thing is certain, viz. that the tree of knowledge has continued, till very lately, to be cultivated only in GARDENS, and its fruits to be tasted only by a few of the curious. At no period of the world, and in no nation of the earth, was this tree reared generally in field or forest. Among the Greeks and Romans, science and literature were confined to a very small portion of the population—and in the middle ages they may be said to have become extinct. The invention of the press generated the power of diffusing knowledge throughout every gradation of society; but it was not till the present time, that this power has been put into active operation. We have no means, therefore, of judging by past experience, of the effects which may result from a universal taste for knowledge and a general acquisition of that article which turned our first parents out of the Garden of Eden! Hitherto it has been confined to certain classes of society, and those very small as compared with the community at large. The inferences which we draw from the effects of knowledge on small and isolated masses of mankind, must be very imperfect, and may be erroneous, when applied to a general diffusion of knowledge; yet these effects are the only data from which we can safely deduce any inference at all.

The following corollaries are the result of some reflection, and no inconsiderable observation. Some of them may be inconsequential—for, in fact, the premises are far from being firmly established.

- I. Knowledge (including the whole circle of arts, science, and literature—every thing that is taught, and every thing that is learnt by man), like wealth and power, begets the love of itself, and rapidly increases the thirst of accumulation.
- II. Knowledge being the parent of TRUTH, as ignorance is the parent of ERROR, these two powers must be in a state of perpetual antagonism; and, in proportion as the former

- (knowledge) becomes diffused, the strong holds of the latter (error) must be successively invaded and overthrown.
- III. But when we reflect on the countless multitudes, in every country, even the most enlightened, who are directly or indirectly interested in the perpetuation of error, whether in religion, politics, morals, legislation, customs, arts, commerce, arms—or science itself, we may calculate on a long and arduous struggle between knowledge and truth on one side, and ignorance and error on the other—a struggle that will not be terminated without many and dire collisions, not only of the morale, but also of the physique! Yet, however protracted the conflict, the final issue cannot be doubtful. There are now no unknown regions, whence myriads of barbarians can again issue forth to extinguish the lights of literature, and destroy the granaries of learning and the arts. Every year, day, hour, illumines some spot on the mental, as well as the material horizon, that had been shrouded in darkness since the Creation-and consequently narrows the boundaries of superstition, credulity, and prejudice. Every year removes a film from the mental optics of MANKIND, and shews them more clearly, the paths of truth, of justice—and of wisdom.
- IV. As the facilities of diffusing knowledge are daily multiplying, and as the avidity for information augments in a still greater ratio, no estimate can be formed, with any degree of precision, how deeply knowledge may yet strike its roots through the lower orders of society. It is not probable, indeed, that education, beyond its mere rudiments, can ever permeate the *lowest* orders of the community, for very obvious reasons. But this exception will make little difference in the final result. The lowest and most illiterate class will always be led by those *immediately* above them —namely, the MIDDLE CLASS. This class, comprehending numerous orders, genera, and species, will, in this country, influence, if not guide, the moral, physical, and political machine of government, infinitely beyond what can be con-

ceived in any other country in the world. In these Islands, the great mass of wealth is deposited in the middle classes—but so generally diffused as not, by its agglomeration, to check the stimulus to ambition, much less to industry. It will hardly be argued that native talent or capacity is confined to any particular class of society—or that it is likely to be deficient in the wealthy orders of the middle ranks. The diffusion of knowledge, therefore, among these ranks, will generate and call forth such an amount of moral force as must operate on, if not direct the energies, physical and moral, of the nation.

V. It is said, and truly, that "LOVE levels all distinctions."

Knowledge has a very strong tendency to produce the same effect. None but a wild enthusiast will imagine that an equality in intellect, learning, wealth, rank, or power, can ever obtain in this world. But men of very sober intellects and extensive observation of mankind, can easily conceive that a much nearer approach to equality than now exists, may yet take place. If this propinquity to an equilibrium should ever arrive, it will be through the agency of education—and its result—knowledge.

It cannot be uninteresting just to glance at the probable way in which this moral revolution, hitherto conceived to be ideal, may be effected.

INTELLECT can never be equalized by any human power. But it is, perhaps, more equal than the MAGNATES of the earth are disposed to admit—and education will draw forth, and bring into the market, an immense supply which, at present, moulders in obscurity. Surmises of this kind may have been floating in the mind of Gray, when pacing the country churchyard.

"Perhaps in this neglected spot is laid
Some heart once pregnant with Celestial fire;
Hands that the rod of empire might have sway'd,
Or waked to ecstasy the living lyre.
But Knowledge to their eyes her ample page,
Fraught with the spoils of Time, did ne'er unroll;
Chill Penury repressed their noble rage,
And froze the genial current of the sou!."

125

But TALENT, though not created, is much improved by culture, as the physical constitution is fortified by exercise. Even Intellect, then, will be much more equalized in a practical point of view, than at present, by the extension of education and the aggregate increase of knowledge.

Learning.—It may be asked, why should not some men soar as far beyond their contemporaries in learning, when that learning is diffused, as when it was circumscribed? The question may be easily answered. The augmented number of competitors will greatly equalize the claims of the candidates for literary or scientific fame. Suppose, out of a population of a million, there were not more than five hundred who had the means of cultivating literature or science with advantage. It is probable that, under such circumstances, a dozen or two would be pre-eminent, and that one would outstrip all the others. But suppose that five thousand out of the million, had all the facilities of distinguishing themselves. It is extremely probable that fifty, or even five hundred, would be so nearly on a par, that no one would rise over the rest—

———— velut inter ignes Luna minores.

We may have a literary monarch; but we shall never have a monarch of literature. No. Letters will come back, in fact, to what they were originally in name—a Republic. The tendency to this state may be plainly recognized, even now, in various departments of learning and science. Let us instance the medical profession. We shall never again see a Harvey or a Hunter—a Baillie or a Cline—giants, who strode over the heads of their brethren of the day—monopolizers of fame or fortune—each a professional prophet, without a touch from whose magic wand, or golden caduceus, the spirits of the GREAT could not, with dignity, descend to the shades below! And why should we not have the race of these medical monarchs continued—these beacons—these colossi—these "rari nantes in gurgite vasto?" Because the diffusion of education has called

forth an aristocracy, or rather a democracy of information, from which it is difficult to select any that are very much elevated above those of the same zone in which they move. The same remark will apply, with more or less force, to other professions and classes of society. There is a greater equilibrium of information among them now than there ever was before—and this explains why the Augustan age of England appears to have vanished. It is not because knowledge has decreased, and the giants of literature and science have dwindled into dwarfs; but because the pigmies have sprung up into men, and the giants no longer appear of colossal stature by comparison. Their individual importance diminishes in proportion as their aggregate number augments. This will be more and more apparent every year.

Wealth.—That education and knowledge lead, directly or indirectly, to wealth, needs no argument to prove. It is true that many individuals, with scarcely the rudiments of knowledge, have amassed riches; but it has been through low or mechanical avocations, where unwearied industry and rigid economy were the chief requisites. And even these individuals could never attain distinction, unless they acquired some degree of knowledge, during or subsequent to the realization of wealth. But what are these, when compared with those who have risen by knowledge and talent, from the lower ranks of life to fame and fortune? The spread of knowledge, then, will annually pour into the field of competition, whether in divinity, law, physic, commerce, art, or science, such multitudes of candidates as will minutely divide, and greatly equalize the golden harvests. In the general scramble, many will catch something, though few will catch much. As in the case of knowledge itself, wealth will not only be increased in the aggregate, but distributed through wider circles of the community. No doubt it will still predominate in certain zones, but these will grow broader and broader—and they will present galaxies of the minor stars,

RANK. 127

rather than sparse and widely-distant luminaries of the first magnitude.

Even those mighty mounds of hereditary wealth, fortified, as they are supposed to be, by the impregnable ramparts of pride and primogeniture, will gradually diminish in size, and descend far below their present altitude. Every year will increase the difficulties of providing for the younger branches of noble families, by the pressure of competition and the rigour of political economy. In such cases, the ties of nature will prevail over the laws of man—and the huge ancestral depôts must disburse provision for the hungry descendants of ancient mansions.

RANK.—It is very improbable that ranks and distinctions will be levelled by education and knowledge. On the contrary, they are likely to be multiplied. But all other kinds of rank and distinction except what are attained by talent, integrity, and learning, will be depreciated in estimation. Hereditary rank or title, without wealth, cannot maintain its ancient value, where education and knowledge prevail; and we have just seen that wealth itself will be more and more equalized as civilization advances. Even the circumstances alluded to, under the head of Wealth-the difficulties of providing for the junior offspring of the nobility-will tend, in some measure, to equalize rank, by annually detaching great numbers of the younger scions of the aristocracy from the higher zones, and compelling them to enter the arena of competition, in various professions and avocations, with more humble, but perhaps not less able candidates for riches and reputation. Those great safety-valves-the army, navy, church, and state—through which the aristocratic redundancy used to escape so freely, and thus relieve the pressure on family finances, will henceforth be much narrowed by imperious economy and popular competition. In fine, wherever intelli-GENCE spreads deep and wide through a community, the power and privileges of the PATRICIAN will be abridged, and the franchise and influence of the plebeian will be enlarged. An Auto-CRAT is a demi-god, or "something more," holding the destinies of his semi-civilized hordes, with power over life, limb, and property:—the constitutional Monarch is only the first magistrate of a nation, without the power to make or break any of those laws which he is sworn to maintain and administer.

The foregoing are matters of demonstration rather than of speculation; but still the question may be asked—what will be the result of all this spread of education and knowledge, as respects the benefit or happiness of MAN? Here we enter the region of imagination, for we have no real precedent in history to guide us. As I have observed before, there never has been anything like a general diffusion of education and information, moral, scientific or political, in any nation, or at any period of the world. But we have some grounds for reasoning on the subject. We know that our Creator has given instinct to animals, which limits them to their specific functions and actions, during life, without the possibility of their deviating to the right or to the left. The bee, the ant, and the beaver, constructed their habitations with as much skill, ten thousand years ago, as at the present moment. But MAN has been endowed with REASON, which enables him to improve-or, at all events, to alter his condition. Now, when we see such wisdom and goodness in the dispensations of Providence throughout the whole Creation, is it likely that God should have given man the faculty of increasing in knowledge, almost without limit, for other than beneficent purposes?—I cannot believe it. But there is no unmixed good in this world. The rains that fall from the heavens to fertilize the soil, often swell into torrents that leave nothing but ruin in their track. The winds that purify the atmosphere and waft our commerce from shore to shore, not seldom acquire the fury of the hurricane, and scatter destruction over earth and ocean. Notwithstanding all the benevolence and wisdom of the Almighty, as seen in his works, the great majority of animated beings, from the zoophite up to man, are not merely permitted, but destined to destroy their fellowcreatures, for the support of their own existence! It is not, therefore, likely that such a boon as knowledge should be

accorded to mankind, without a considerable alloy of evil.* All tendencies towards equality among mankind, beget discontent, jealousy, and insubordination, in a greater or less degree. cannot well be otherwise, where there are numerous and almost imperceptible gradations in society. Where there are but two grades—the high and the low—the patrician and plebeian there jealousy will not so much obtain. We eye with composure the rank and station of the Monarch, the prince of the blood, or even the peer of the realm; but we envy-we almost hate, the gradation of rank immediately above us. The diffusion of knowledge will be the diffusion of an opinion—nay a conviction -that all men are naturally equal, and that talent, learning, and character, are the only natural distinctions. In such case, it is clear that the artificial distinctions of hereditary rank and wealth will be regarded with jealousy and discontent—and that there will be a perpetual nisus, or endeavour to level distinctions not founded on natural claims. That this attempt will cause a perpetual and powerful struggle and counteraction on the part of the privileged Orders (as they have been denominated), is most certain; and this contest will last—for ever! We may hope, and even believe, that it will be all for the benefit of mankind; but, whether it be for good or for evil, it is inevitable! We may as well attempt to hurl back the stream of the Nile to the Nubian Mountains—the Rhine to the Rhætian Alps—or the Ganges to the Hymalaya, as to stem the torrent of Knowledge, and turn it back into the stagnant lake of Ignorance.

^{*} The Press is the great engine for the dissemination of knowledge—equal, perhaps superior, to the Schoolmaster—but it is a passive instrument and, may be worked, with equal power, for the distribution of evil as of good. When we calculate the amount of malignity in this world, as an active agent, and the extent of ignorance, as a passive recipient, we may well pause and meditate, before we strike the balance between the advantages and disadvantages of an unshackled and cheap press. That the latter will be ultimately beneficial to mankind, I have no doubt; but if it be not fraught with considerable evil, at first, this kingdom will be very fortunate.

SEVENTH SEPTENNIAD.

[42 to 49 years.]

SEVEN TIMES SEVEN! Awful multiple! This is the crisis of human existence; for, however we may conceal it from others, or even from ourselves, the decline of life commences with the SEVENTH Septenniad. At that period, the tide of existence has swelled to its utmost volume, and its last and highest wave has left its mark on the craggy rock and the golden sands. It is true that, while contemplating the ocean, for some time after the ebb-tide has commenced, we do not remark the subsidence of the waters—unless we watch the shores from which they recede. There we will perceive indubitable proofs of the turn of the tide. So it is with human life. For some time after the meridian of manhood, we recognize not the decadence of the stream—until we reluctantly and sorrowfully remark certain changes for the worse, in our corporeal-perhaps also in our mental powers! There are, even in this early period of declension from the meridian, certain admonitory phenomena that cannot be wholly overlooked by the most thoughtless individual. A grey hair will obtrude its unwelcome presence—and, if plucked out, will return soon, with half-a-dozen companions! Pleasures of all kinds, but especially of a material nature, begin to lose something of their exquisite relish, and are succeeded by something more than mere satiety. Bodily exertions begin to be, not only curtailed in their range or amount, but the period of recruit becomes proportionally extended. Impressions on mind and body are less vivid. Our wine excites us less, and even the delights of conviviality and intellectual intercourse experience a diminution of intensity!

It is in the Seventh Septenniad, too, that the three master-passions of the soul, LOVE, AMBITION, and AVARICE—come nearer to an equipoise than at any other epoch. These passions are never, indeed, exactly equi-potent. One is always

more powerful than either of the other two—sometimes stronger than both together. Thus, in youth, Love predominates—in manhood, Ambition—in age, Avarice. Still, it is in the Seventh Septenniad that the antagonism of the three passions comes nearest to an equilibrium. Ambition has, generally, the mastery. Love has lost much of his influence—and Avarice, under various masks, as domestic economy, desire of providing for a young family, &c. &c. begins to pull against the other passions, with augmenting force and confidence. Having once gained strength, this passion never quits the field till he overcomes, and finally extinguishes one or both of his antagonists!

It is towards the close of this Septenniad, also, that the GRAND CLIMACTERIC of woman takes place. Forty-nine is an important epoch in female life—an eventful crisis, which often turns the balance between weal and woe—betwixt steady health and dangerous disease! If woman passes this period unscathed, she stands a good chance of a serene and quiet descent along the slope of existence into the vale of years, where the last debt of Nature is to be paid! But it behoves her to be on her guard during the whole of the Seventh Septenniad, and not to allow fashionable dissipation, late hours, and gossamer dress, to render her grand climacteric the unfavourable crisis of her fate.

PATHO-PROTEIAN MALADY.

It is in the course of the present Septenniad—often sooner—sometimes later—that mankind (including both sexes equally), of modern times, get introduced to a sinister acquaintance, that embitters many, if not most of the remaining years of their lives. It is a monster-malady of comparatively recent origin. No name, no description of it, is found in the records of antiquity—or even of the middle ages. It is clearly the offspring of civilization and refinement—of sedentary habits and intellectual culture—of physical deterioration and mental perturbation—of excitement and exhaustion—of the friction (if I am

allowed such a term) of mind on matter, and of matter on mind! It is not the progeny of intemperance, for our forefathers were more intemperate than we are. It is not the product of effeminacy, as far as indulgence in pleasure or idleness is concerned for the present race is more worn down by labour and care, than by ease and dissipation. Though millions have felt it, no one can describe it—though thousands have studied it, no one has been able to frame for it an accurate definition. And no wonder. It is a Proteus which assumes the form, and usurps the attributes of almost every malady, mental and corporeal, that has scourged the human race since the creation of the world! But this is not all. It disdains the character of being merely an IMI-TATOR. It takes on shapes and attitudes that have no prototypes in human afflictions. Nor need this excite surprise. We have imported, through the medium of our boundless colonization, the constitutions and maladies of the East and of the West, and incorporated them with those of our own. Every day and hour, the experienced eye can detect in the streets of London, the Hindoo features, blanched by our skies of their ochery complexion—the Negro nose and lips, deprived, by the same agents, of their original companions, the Æthiopian hue and woolly locks. These, however, would have been of little consequence, had we not imported with them, the bile and the belly-achethe Hindostannee liver and the Caribbean spleen—the phlegm of the North and the choler of the South. In a country like this, where talent and industry—perhaps less estimable qualities also—are constantly forcing up the peasant and artisan into the baronetcy and the peerage—and where Money and mercenary MOTIVES are perpetually mingling the blood of the plebeian and patrician, we cannot wonder at the hybrid births of strange and anomalous disorders, totally unknown in former times.

The attempts to seize and imprison the fabled Proteus of old, were not more numerous or less successful, than those that have been made to trace the origin, ascertain the scat, and analyze the character of this Patho-Proteus, or multiform malady, of our own times. It has been attributed to the liver, the stomach,

the spleen, the brain, the spinal-marrow, the nerves, the colon, &c. each physician drawing the Proteian fiend in the shape and hue which it most frequently assumed under his own observance. Hence its various designations. Indigestion, hepatitis, dyspepsia, nervous irritability, bilious disorder, hypochondriasis, &c. &c. have, each in its turn, been the name affixed to the infirmity. It is not difficult to discover the clue to this diversity of designations. The PATHO-PROTEIAN affliction is not perhaps, in strict language, an entity—a single disease sent down from Heaven, or springing from the bowels of the earth; but rather a morbid constitution or disposition, produced by the various moral and physical causes above alluded to, and moulding numerous other maladies into its own semblance. Although the multitudinous causes of this evil must operate in a great variety of ways; yet there are two principal channels through which it flows upon man and woman, much more frequently than through any others; -- namely, the brain and the stomach-but chiefly the former. The moral impressions on the brain and nerves are infinitely more injurious than the physical impressions of food and drink, however improper, on the stomach. The multifarious relations of MAN with the world around him, in the present æra of social life, are such as must inevitably keep up a constant source of perturbation, if not irritation; and this trouble of mind is not solely, or even chiefly, expended on the organ of the mind—viz. the brain, and its appendages, the nerves—but upon the organs of the body most intimately associated with the brain—namely, the DIGESTIVE ORGANS, including the stomach, liver, and bowels.

Let us exemplify this. A man receives a letter communicating a piece of astounding intelligence—great loss of property, or death of a child, wife, or parent. The mind, the brain, the nervous system, are all agitated and disturbed. But the evil does not rest here. The organs not immediately under the will, or directly connected with the intellectual portion of our frame—the organs of digestion, circulation, nutrition, &c. are all consecutively disturbed, and their functions disordered. These

corporeal maladies are those which naturally attract most the sufferer's attention. He seldom comprehends, or even suspects, the nature and agency of the MORAL cause. He flies to physic—and it may very easily be conceived that he often flies to it in vain!

But it will probably be remarked that great events and disasters befall only a few, comparatively speaking—and those not often. This is true. But the multiplicity and frequency of minor evils are far more than equivalent to the intensity and rarity of the greater ones. Now those who are even moderately acquainted with the world, and with human nature, are well convinced that there is scarcely an individual, from the meanest mendicant, to the most absolute monarch, who does not daily, and almost hourly experience moral vexations, perturbations, or disquietudes of mind, which sooner or later disturb the functions of the body!*

In what, then, does the morbid constitution or disposition, the parent of the Proteian malady, consist? This is no unimportant inquiry. The nature of disorders may often be ascertained by the causes that produce them. These causes, in the present case, may be all, or nearly all, marshalled under four heads or representatives—anxiety of mind—intensity of thought—sedentary avocations, and plenary indulgence. The last but one includes, of course, deficiency of exercise. Now, although some of these, as intensity of thought, may improve the intellectual powers, they all, without exception, tend to weaken the

^{*} The French Revolution produced whole classes of diseases—especially those of the heart. These are now rapidly multiplying from the excitement of politics. Excitement is a word not sufficiently expressive. The antipathy which exists now between people of different politics is such, that health is incompatible with its continuance. One half of the present violent and ultra politicians will assuredly die of disease of the heart, or of some great internal organ. Scarcely a day—or even an hour—passes without my seeing exemplifications of this remark! If the votaries of political Ambition could see with me a few of the effects of that Ambition—or even of that perturbation of mind attendant on political struggles, they would fly, with dismay, from the baleful contest!

body. But debility is the parent of irritability—and morbid or inordinate irritability, susceptibility, or sensibility, is the distinctive characteristic of the wide-spread malady under consideration. Thus, moral vicissitudes, troubles, or vexations, which, in a healthy and strong frame of mind and body, would make but a slight impression, will, under the influence of the Patho-Proteian constitution, so ruffle the temper and agitate the soul, that every function of the human machine will be disordered. This results from the inordinate sensibility of the brain and nervous system generally. And although the great organs of digestion, nutrition, circulation, &c. are wisely removed from under the direct and immediate influence of mental perturbations from moral causes; yet, unfortunately, they are destined to participate in the afflictions of their more intellectual associates, and suffer most severely in the conflict! They are thus rendered highly susceptible, by moral evils, to the impression of physical ones.

The digestive organs are almost the only internal organs which are daily and hourly exposed to the direct contact and agency of external matters. The introduction of atmospheric air into the lungs is the chief exception—if it be one. Now when we try to enumerate the variety of materials drawn from the animal and vegetable world for pampering the appetite of man—especially in highly civilized life—we are lost and bewildered in the fruitless attempt. A single glance round the shelves of an Italian warehouse, in Piccadilly or the Strand, must compel any one to admit that the powers of the human stomach are Prodicious! The pickles and the preserves, the chillies and the condiments, the Scandinavian tongues and Westphalian hams-but, above all, the sausages of Bologna and Germany, would, alone, poison the vulture, the shark, and the jackall. Or, if they did not kill direct these natural gourmands, they would, most assuredly, people the air, the ocean, and the wild woods, with as exquisite Dyspeptics—perhaps hypochondriacs -as ever paced St. James's Street, or made the grand tour of Hyde-Park, under the influence of the BLUE DEVILS. It may be true, that the stomachs of our ancestors were stronger than the gizzard of an ostrich. But it is certain that we, their degenerate offspring, have no such powers of digestion. On the contrary, the vast majority of moderns, high and low, complain that they cannot digest even the plainest food, without great and daily torment! And how or why is this? Because the nerves of their digestive organs, participating in the general irritability, susceptibility, or sensibility of the whole nervous system, cannot bear the presence of food, which man and animals, in a state of nature and strong health, can turn, with ease, into the blandest nutriment.

It is well known to every physiologist that the great internal organs, the heart, liver, stomach, &c. perform their vital functions independent of the will, being supplied by the ganglionic nerves, a class entirely distinct from those emanating from the brain and spine, which are under the guidance of the mind. These ganglionic organs not only refuse to tell us . how they perform their operations in their hidden laboratories, but when they are at work. Thus, in a state of health, we have no conscious sensations from the vital functions of the circulation, respiration, digestion, assimilation, secretion, &c. The heart feels the presence of the blood, but keeps that feeling to itself. The lungs feel the influence of atmospheric air, but gives the mind no intimation of such feeling. The stomach is alive to the presence of food, and performs the important task of digestion, but troubles not the intellect with any intimation of its proceedings. And so of all the other internal organs. This is a wise provision of Nature; or rather of Nature's God. But intercourse between the two systems of nerves—the nerves of sense and the nerves of the internal organs—is not absolutely prohibited. They mutually correspond, in a state of health, without our consciousness, and still more, without pain or inconvenience. But let us over-educate, as it were—that is, let us pamper the digestive organs, for example, by unnatural stimulation; -or, let these said organs be long and strongly associated, in sympathy, with excitement of the intellect, and its organ, the brain—and what

is the consequence? The stomach becomes, as it were, intellectualized—that is, denaturalized;—so that its sensibility rises from the organic or unconscious, to the animal or conscious state of feeling! Then it is that the process of digestion not only becomes cognizable to our senses—but exceedingly painful.

When the stomach has thus acquired an additional sense—a sense properly appertaining to a superior organ, the organ of the mind—the owner of that stomach has incurred a penalty, which will require months or years for exoneration. He has over-educated an organ which would have performed its function much better in its pristine ignorance. It is like the cook who studies transcendental chemistry—and spoils the soup—or the tailors of Laputa, who cut their coats on philosophical principles, and never made them to fit any of their customers. The stomach has tasted the fruit of the tree of knowledge, presented by the brain—and both parties are turned out of the Garden of Eden, to suffer for their transgressions during the remainder of their lives! Whether or not mutual recriminations took place between the first participators in guilt, I will not pretend to say. Such recriminations are the natural consequences of sin in our present state of existence. But, be that as it may, I can answer for this fact, that the stomach repays, with usurious interest, the injuries and sufferings which it has received from its contemporary and co-partner—the brain.

When the malady in question has attained to a certain extent, the stomach not only reflects back on the organ of the mind, a large share of those afflictions which it had sustained from that quarter; but in consequence of its extensive chain of sympathies with various other organs of its own class, as the liver, kidneys, bowels, heart—in short, the whole of those organs supplied by the ganglionic nerves—it weaves a tissue of disorders which no human skill can unravel—it constructs a labyrinth of infirmities through which no clue can guide us—it fills an Augean stable with evils, which few rivers, except that of Lethé, can cleanse away!

But the action and re-action of the organ of the mind and the

great organs of the ganglionic system, one on another, are not the only hostilities carried on in this condition of the constitution. Let it be remembered that the whole of the alimentary canal, from one extremity to the other, is studded with myriads of glands, whose secretions are under the influence of the nerves distributed to them. Now each minute filament of nerve participates in the general disorder of the great nervous centres—and the secretions of the smallest follicle are thus vitiated, and become the prolific source of new irritations reflected back on the whole nervous system, and ultimately on the mind itself.

When the morbid circle of association between the mental and corporeal organs and functions is once formed, it is extremely difficult to discover the starting-point of any one of the various maladies that present themselves, under such circumstances. For the sensations of body and mind springing from this source, there is no vocabulary. The patient is unable to describe them—the practitioner to understand them; and thus a whole class of them has got the appellations of "vapours," "hypochondriasis," "maladies imaginaires," &c. Yet every one of them has its corporeal seat, however moral or intellectual may have been its origin. Even those that appear to be purely mental, as monomania, spectral illusions, and general insanity itself, are dependent on, or connected with, some derangement of structure or function in the material fabric. I could prove this by numerous cases, but dare not lay open the secrets of the prison-house. One memorable case, however, which could not be concealed from the world, may here be adverted to, as an example. It is the case of the unfortunate gentleman who destroyed his life by prussic acid in Regent-street, on the 22d November, 1835, and whose death caused a strong sensation at the time.

This gentleman (Mr. Mc Kerrell) had spent nearly 30 years in India—rose to a prominent station in the civil service of the Company—and realized an ample fortune. He returned to his native land, without much apparent injury of constitution, expecting, no doubt, to crown a youth of toil with an age of

enjoyment. But the DEMON of AMBITION crossed his path, and the REFORM BILL opened a prospect which prudence or philosophy could not resist! The British senate—that splendid meteor which has lured so many gallant barks into shoals and quicksands, drew this unfortunate victim from the enjoyment of competence, and the pursuit of health and happiness, into the vortex of a contested election! Paisley was to him what Pharsalia was to Pompey! He went through fatigues of body and anxieties of mind that exhausted his strongest friends. But the issue was unsuccessful, and the event was tragical. From that time, the even tenor of his mind was lost, and his nervous system was unpoised. A strange illusion arose, and haunted his imagination every second day. The secret struggled long in his breast—and was never revealed but to myself—and that under a promise of inviolable secrecy. The fabled horrors of heathen hells were trifles compared with the tortures which this poor wretch endured—and that without the smallest particle of moral guilt!

For some time, the illusion appeared to be a reality—at least on the alternate days—but, afterwards, he became satisfied, on the good days, that it was a phantom, having no real existence but in a disordered imagination. Still later, he became sensible that he laboured, on alternate days, under Monomania, or partial insanity—and this reflection added one more, and a very poignant, sting to his accumulated miseries!

His sufferings were of two kinds—bodily and mental. He awoke every second morning, under a pressure of horrible feelings, which he could neither account for, nor describe! Common pain, though of the most excruciating kind, would have been gladly accepted in lieu of these terrible sensations. With these was associated the illusion, which never, for a moment, during the whole of that day, ceased to torture his imagination and blast his sight by its scowling form! The day was an age of agony. Night and sleep brought a temporary oblivion of his woes—and he awoke the next morning, free from the illusion,

and comparatively free from the indescribable morbid feelings of the body. But contemplation on the past, and anticipation of the future, rendered life but little desirable, though his religious and moral feelings always repudiated (so he alleged) the idea of suicide. The history of this case would furnish materials for a tragical romance, founded, in every particular, on fact—if the term romance could be properly applied to such a narrative.

Worn out by mental horrors and corporeal miseries, this most pitiable gentleman put an end to his sufferings, on the day of the illusion, by taking nearly two ounces of prussic acid. He left such unequivocal testimonies of a sound mind behind him, in the shape of written documents and oral communications, on the day of his decease, that a verdict of felo-de-se would have, assuredly, been pronounced by a Coroner's jury, had I not stepped forward and proved the infirmity of the deceased. I revealed not the nature of the illusion—the only point of secrecy enjoined by my patient—but I preserved a property of seventy thousand pounds from sequestration, and warded off a moral and religious stigma from the memory of the dead.

The examination of the body, after death, disclosed some of the most remarkable phenomena that were ever witnessed on dissection. The whole history and post-mortem inspection have been laid before the medical profession, through the proper channels. It may suffice to mention here, that there is a pair of nerves in the body (the PAR VAGUM) holding intercourse between the seat of intellect and the great involuntary organs of the chest and abdomen, viz. the heart, lungs, stomach, &c. Though it rises in the brain (the organ of the mind) it is distributed to various internal organs that are not under our control. It is, therefore, a great intermediate agent of communication between the soul and the body-in other words, between mind and matter. On this nerve had formed a concretion, of stony hardness, with jagged points, as sharp as needles-growing and piercing into the substance of the nerve itself!-All the organs to which this most important nerve distributed its influence, were more or less diseased. The disorders of these organs, and of the nerve itself, had, no doubt, re-acted on the brain, and thus produced the illusion of the mind.*

But it may be asked, why, if the causes were permanent, should the effects be periodical? The case is remarkable, but by no means singular. There are many similitudes in medical science. The malaria of the fen is inhaled every day, yet produces an ague only every second day. It is the same with many other agents, as well as their disorders.

But the chief reason for the introduction of this melancholy case is yet to be stated. All the organic changes, including the concretion on the pneumo-gastric nerve, must have existed for many years-long before this gentleman returned to Europe, and yet without producing much inconvenience. At the Paisley election he tired out some of his most powerful friends, in excessive labour of body and mind; consequently, his health could not have been much impaired at that time. But the moral causes had not then come into play, and the physical ones were in abeyance. No sooner, however, did ambition take possession of the mind, than the train was laid for the explosion of bodily, as well as mental disorder. Blighted hopes, disappointments, and losses, called into fatal activity diseases which might long have remained quiescent—and from the date of the unsuccessful contest, the tenor of the mind was broken—to be ultimately wrecked in suicide!

The present case, though an extraordinary one in some respects, is exceedingly common in others. Physical, that is, bodily disorders, are either called into existence, or into activity, by mental disquietude, so generally, that the rule becomes almost absolute. Re-action of the body on the mind is, no doubt, frequent; but the body suffers more often from the mind, than the mind from the body. And when mind is afflicted by matter, it

^{*} Had I time—or rather had I talent—I could construct a second Fran-Kenstein from the history of this case—without any fiction—without any of the preposterous supernaturalities of that famous romance.

is generally where the corporeal frame has first suffered from moral miseries.

Religious monomania may be ranked amongst the most dire afflictions of humanity. It is, according to my observation, more frequent in females than in males, and is not confined to any age. I have seen instances of it under the age of twenty-four years. We can generally trace it, especially in women, to the enthusiastic harangues—for they hardly deserve the name of sermons,—delivered by visionary, fanatic, and ultra-evangelical preachers. These personages, who take upon themselves to—

"Deal damnation round the land,"

do more mischief than they are aware of. They too often represent the omnipotent and benevolent Deiry—the Creator and maintainer of the Universe—as an inexorable judge, visiting the slightest foibles or failings of frail mortals, with everlasting punishment of the most horrible kind! Upon the sensitive minds of weak females these fearful denunciations, ex cathedra, make a most powerful impression, and not seldom impair the seat of reason! A nervous and sedentary female, for instance, fixes upon some real or imaginary delinquency of her life, and, by dwelling upon it, soon magnifies it into an enormous sinand ultimately into guilt of an unpardonable character! Then come-horrors, despair, and desperation-terrores magicos, portentaque Thessala! She represents herself, even to her friends, as a REPROBATE who is placed beyond the pale of mercy, and condemned to everlasting tortures in the world to come! This one consideration absorbs all others. No topic but this can engage her attention for a moment, and it is perfectly useless to reason with her, or attempt by arguments to divert her reflections from this doleful subject. This wretched state lapses generally into premeditations on suicide—too often into the fatal act itself! It is not a little curious that the individual, who fancies herself doomed to unutterable tortures and indescribable punishments after death, should yet desire the terminanation of existence, and even anticipate Nature by self-destruction! It would seem, in these cases, that the mere contemplation of an imaginary evil was worse to bear than the real evil itself! Hence the wretched Monomaniac rushes on Death, the consummation of his miseries, rather than live in perpetual apprehension of them!—I have known a young lady starve herself to death from religious monomania—another fall into fatal atrophy—and a third take poison—all under the firm conviction that their sins were unpardonable, and that they were doomed to eternal punishment! There are many instances on record, where the monomaniac lacks courage to commit suicide, or cannot make up the mind as to the means of accomplishing it:—under which circumstances, they have committed capital crimes, with the view of being capitally punished.

It behoves parents to ponder on the kind of religious instruction which their pastors impart to their children—especially to sensitive females. It is not my wish or my province to trench on the confines of the metaphysician—much less of the divine; but, as a physician, I may perhaps be permitted to express my conviction that religious discourses were not intended to excite and inflame the imagination, but to improve the judgment, control the passions, and check the evil propensities of human nature—and all this by representing the Deity and the Re-DEEMER as beneficent and merciful—not as stern and relentless judges of frail humanity! Those extravagant and phrenzied harangues from the pulpit which throw the female auditory of the pews into hysterics or ecstacies, are conducive to any thing but happiness on earth—whatever may be their influence on our state or condition beyond the grave. Many are the instances which I have seen of their pernicious consequences on the health, the intellects, and the peace of mind of most amiable individuals here below.

I have already observed that when religious monomania has seized the human mind, it is almost entirely useless to reason with the unhappy victim. The organ of the mind, or some other corporeal structure with which the brain sympathizes, has

become disordered, and it is to that we must direct our attention chiefly. Moral means and soothing treatment combine with, and indeed are part and parcel of, the most rational and successful physical management of the insane, whether the mental derangement be partial or general.—But to return from this subject.

Ambition then—that ardent desire, that incessant struggle to be, or to appear, greater than we are—or what others are, adds its powerful quota to the sum total of causes that produce the Patho-Proteian scourge. Ambition is not bounded to any particular rank, or confined to any particular classes, but pervades every ramification of society. It is not entirely extinguished in servitude or beggary! I am inclined to think that it does not diminish, but rather that it increases, as we descend along the scale of rank and wealth—at least to a certain extent.

The wife and daughters of the jolly butcher in Bond-street, have not less ambition to outshine, in chintz and china, the wife and daughters of their opposite neighbour, the cheesemonger, than have their aristocratic customers, in Grosvenor-square, to out-flank and *rout* their fashionable friends, in the columns of the Morning Post.

In fine, throughout every link in the vast chain of society—from the court and the cabinet, down to the counter and the cottage—this worst species of Ambition is to be found! It drugs the cup of enjoyment which is at our lips, infusing into it a thirst for that which is not in our possession. This thirst, it is true, carries with it its own immediate punishment—because few can have it slaked; but the ulterior sufferings entailed on the victims of ambition, are of a deeper die, and graver grade—the dire inflictions of the Proteian malady!

These, however, are evils of our own seeking or of our own creation. But, in the present state of civilization and refinement, there are hosts of others which we cannot or will not avoid. The cares of families—the difficulty of providing for our offspring—the heart-burnings occasioned by the waywardness of children—and the thousand anxieties which intrude

themselves, independently of any misconduct on our own parts, are now multiplied to an incalculable extent, and have already introduced new and undescribed miseries and maladies, that are constantly on the increase.

There are numerous causes of this modern scourge, which cannot well be classed under the heads of either the MORALE or the PHYSIQUE. They partake of both. Such, for instance, are the habits and pursuits of a people. In this country, commerce and manufactures preponderate over agriculture and pasturage —and therefore sedentary, predominate over active habits. The factory and the counting-house are not only more unhealthy, in a physical point of view, than the hills and the vales, but they are much more detrimental to the moral constitution of man. The labour is thrown on the head and the hand—and that in bad air-rather than on the body and legs, under the canopy of Heaven. This difference contributes largely to the support of the Proteian malady—especially when aided by the competition of trade, the animosity of politics—and the rancour of religious bigotry. These and various other moral and physical agents have unfortunately increased since the termination of a long and sanguinary conflict with the common enemy, during which, internal dissentions were swallowed up in national enthusiasm, and redundancy of population was kept in check by the waste of war! Peace, therefore, with all its blessings and comforts, is not without its alloy. Our gigantic struggles with foreign foes, are now transmuted into fierce contentions between opposing factions. Every evil passion is enlisted in this domestic strife. The forum, the bench, the hustings-nay, even the pulpit-pour forth, like volcanos, the destructive elements of discord, hatred, and animosity, among all ranks and classes of society! Under these circumstances, is it wonderful that we should have new maladies, the products of new causes? would be wonderful if we had them not!

I have not attempted a description of the PATHO-PROTEIAN evil, because, as was stated before, it is not an entity in itself, but rather a morbid state of constitution, which mixes itself up

with almost every other disease, assuming its form—influencing its character—and modifying its treatment. This last is a purely medical subject—at least in detail—and is discussed by many authors as well as myself in the proper places. But I have pointed out the chief causes (moral and physical) of the evil; and this may guide the individual to avoid them. The very specification of the causes of a malady suggests the chief remedies, or, at all events, the best means of avoiding it.

The pith of nearly all that has been written on hygiene, or the prevention of diseases—and of the Proteian disorder among the rest, might be included under two heads—almost in two words—Temperance and exercise. But temperance means much more than mere moderation in eating and drinking. It comprehends moderation in all our pleasures and enjoyments, mental and corporeal—it prescribes restraint on our passions—limitation of our desires—but, above all, coercion of our ambition.

Our physical wants, like the trade-winds, vary not materially, in direction or force; not so the passions. They are the tempests of life, which too often set at defiance the sails and the rudder of reason—driving the vessel upon shoals or quicksands—and ultimately wrecking her altogether!

I am not trenching on the province of the divine, in these remarks. I allude only to the effects of the passions on health and happiness—and not on the concerns of the immortal soul. The heathen philosopher (Plato) may have carried the idea too far, when he traced all diseases of the body to the mind—but assuredly, as far as my observation goes—and it has not been very limited—a great majority of our corporeal disorders spring from, or are aggravated by, mental perturbations. This point cannot be too strongly urged, or too often repeated by the physician who treats of the prevention of diseases—and especially of the Patho-Proteus which has been here noticed. But, at the same time, it would be wrong to pass over the various miseries resulting from the "Pleasures of the table." The intellectual and sensual banquet has too many charms for soul

and body, not to lead into almost daily excess, every class of society, from the savage to the sage! Even here, the immaterial tenant seduces its material tenement into woful sufferings. We hear a great deal indeed of "the feast of reason and the flow of soul;"-but, for my own part, I have too often observed this intellectual festival to take place where—

> " Malignant CHEMIA scowls, And mingles poison with the nectar'd bowls."

It is more curious than consolatory to scrutinize, with philosophic eye, the workings of turtle, champagne, and conviviality, on those finer faculties with which metaphysicians have invested the immortal principle of MAN. Without diving into these mysterious and perhaps dangerous investigations, I shall only remark that every faculty of the mind, as well as every function of the body, comes under the influence of the abovementioned material agents, and in a manner that is well worthy of investigation, in regard to the immediate subjects of this Essay-HEALTH and HAPPINESS.

In this "FEAST of REASON," as it is called, which is generally accompanied by food of a grosser kind, we find the energies of the mind called forth—one would almost say, created—where they were previously dormant. Sallies of wit and humoursentiments of noble philanthropy, exalted morality, and even fervent religion, spring forth at the festive board, which lay in abeyance till that hour! It is then that friendship opens her heart—the miser his purse—bigotry widens the circle of its charity—the debtorforgets his creditor—the creditor forgives his debtor—the slave breathes the air of freedom—penury becomes possessed of temporary, or at least ideal wealth—and, stranger still, riches are invested with momentary happiness!

Are these remarkable phenomena of the mind unconnected with, or independent of, any corresponding phenomena in our physical organization? Far from it! Savoury viands and generous wines stimulate the material organs, accelerate the circulation, and call forth the mere animal spirits, before they elicit the intellectual corruscations. And as excitement of the body

produces excitement of the mind, so passions of the mind kindle up excitation in the corporeal fabric. On the stage and at the bar, passion is more frequently feigned than felt; but in the pulpit and the senate, religious fervour and political disputation will call forth the most violent agitation of the body through the medium of the mind. Painting, poetry, music and oratory, cannot raise emotions in the mind, till they have first excited certain nerves of sense, and, through them, the very brain itself -the organ or instrument of the mind. This is the grand consideration, as far as health and happiness are concerned. It establishes this important axiom—little understood or attended to by mankind at large-namely, that whenever the stream of life, whether moral or physical, mental or corporeal, is accelerated in its course, beyond the normal or medium current, it must experience a corresponding retardation, in turn—and these inequalities in the speed of the stream must inevitably damage, sooner or later, the banks between which it is enclosed. There is not an axiom in physic or physiology more certain than this —that the even tenor of the stream prolongs life, preserves health, and maintains happiness; while, on the other hand, the strong excitements, whether of body or mind, afford temporary enjoyment, at the expense of permanent sufferings. It is true, that the elasticity of youth and health renders the penalties of indulgence short at the beginning, and amply repaid by the pleasure of the feast, whether intellectual or corporeal. But the periods of enjoyment gradually shorten, while those of pain are protracted, till at length a balance is struck, that awakens the delinquent to a frightful survey of the real condition in which he is placed! It is then, in general, too late to retrace our steps!

Now the besetting sin of the present generation is not that of intemperance in eating and drinking—but rather in that of reading and thinking. And why is this? When the intellectual powers are much exerted, the physical powers, and more especially the powers of the digestive organs, are weakened. Hence, we have neither the relish for gluttony and inebriation—nor

have we the ability to bear their effects. Add to this, that the exercise of the rational faculties dissuades from intemperance, independently of its withdrawing the power of indulging in it. In rude states of society, where the higher functions of the mind are but little employed, the sensual gratifications of the palate and stomach constitute the principle pleasures of life—and the organs being strong, these pleasures are exquisitely enjoyed, and borne with comparative facility. The coal-heaver, on the banks of the Thames, whose brain is nearly as inert as the sable load under which his muscles crack, will drink ten or twelve quarts of porter, besides gin, in one day, and go home as sober as a judge at night. But let the Judge himself, whose active brain absorbs all energy from his muscles, try this experiment!

Here then, is the true solution of the problem—the real causes why the present generation are more temperate than their ancestors-namely, disrelish for, and inability to bear intemperance, as compared with those of the olden time. But the effects of intemperance have not diminished in proportion. On the contrary, they have multiplied prodigiously. What was ultra-abstemiousness a hundred years ago, would now be destructive excess. The habits and manners of the hardy Highlander in the days of Waverly and the wassail bowl, would ill suit the natives of Glenco and Tobermorey in the present day. Tea, politics, and steam, have wonderfully impaired the digestive organs of the Celt and Sassenach laird since the days of BRADWARDINE and TULLY-VEOLAN, though some of their descendants appear to have, even yet, their stomachs lined with copper, and proof against the fiery impressions of the most potent Glenlivet!

Thus, then, a nervous temperament—a morbid sensibility—pervades the whole frame of society, more or less—a supersensitiveness that inflicts pains and penalties on trifling and occasional indiscretions, which used formerly to be levied only upon habitual and excessive indulgence! There are many millions in this country, to whom food is physic, of the bitterest kind—and to whom physic is as daily indispensible as food!

To the luxurious epicure it may seem incredible that, within the boundaries of the British Isles, there are millions, among the opulent classes, who would give half their wealth to be able to do without food altogether—who would gladly give up the pleasure of *eating*, for an immunity from the misery of *digesting*. Incredible as this may seem, it is nevertheless, strictly true.*

I wish I could state, consistently with truth, that the punishment falls exclusively on the intemperate—that the gourmand is the only victim in the end, of indigestion, and all its indescribable horrors. But I am compelled to aver that this penalty falls far more frequently on the innocent than on the guilty—on those who labour with their heads for the good of society, rather than on those who consume the fruits of the earth in luxury and idleness—on the unfortunate far more often than on the offender!

And now we have approached the den of the dragon—the favourite haunt of the Proteian fiend; for, whatever may have been his origin, whether moral or physical, intellectual or corporeal—the stomach and digestive organs are selected as his head-quarters. There he sits, concealed, like the spider, weaving his web of mischief, forming his lines of communication, and establishing his chains of painful sympathy between every tissue and structure of the human fabric! If other maladies do not assail the constitution, the Proteian enemy is ever ready to assume their forms, and harass his victim with incessant alarms;—if they do, he seldom fails to join as a powerful auxiliary, and

^{*} The sister of the celebrated Mrs. Siddons (Mrs. Whitlock) died under the care of the Author, from starvation, without its attendant sufferings of hunger and thirst. An aneurismal enlargement of a vessel in the brain, pressed upon the origins of two particular nerves—the eighth and ninth—those which give power to speech, swallowing, and digestion. The consequence was, an inability to speak, to swallow, and to digest. Fortunately the paralysis of one of these nerves (the eighth) prevented the sense of hunger—and though this unfortunate lady lived five weeks after the failure of swallowing was complete, she suffered not from either hunger or thirst! During all this time, the faculties of the mind, and the other functions of the body were unaffected. She was 76 years of age.

add poignancy to every sting of the principal assailant! The discrimination between the real and the imitating malady is, in fact, the most difficult task of the physician. So accurately does the sympathetic affection enact the part of the idiopathic, that the most experienced—the most talented practitioner is very often deceived!*

The Patho-Proteus will so closely imitate functional disorders, and even organic diseases of the heart, the brain, the lungs, and every other internal viscus in the body, that the young practitioner is often deceived, and the old puzzled.

With many of the agents which have imposed this nervous temperament, this supersensitive character on our constitutions, in this age of civilization and refinement, we are acquaintedand they have been already mentioned; but with the manner in which they have effected this change—with their mode of operating—we know as little as we do of the modus operandi of gravity or magnetism. We recognize, too painfully, many of their effects—perhaps some of their laws. Thus, when this nervous temperament is established, we find that food and drink, which ought to produce no sensation, or, if any, a pleasurable one, cause a sense of discomfort, or even of actual pain in the stomach. This fact at once proves, not only that the sensibility of the nerves of the stomach is exalted, but that it is morbidly exalted. That the digestive powers of the stomach are also weakened, is demonstrated by two phenomena-first, that the digestive process is protracted as well as painful—and secondly,

^{*} Hysteria is a form which the Patho-Proteus is very prone to assume in females of modern times; and under this guise, will simulate almost every disease whether of internal or external parts. The celebrated Dupuytren, of Paris, was one day walking through the wards of a London hospital. His attention was attracted to the case of a young and pallid female, who had white-swelling of the knee, to which the nurse was applying leeches. He examined this patient, and pronounced that the white-swelling was hysteria, and that valerian and steel would be more beneficial than leeches and blisters. His diagnosis was fully verified by the event! This remarkable species of simulation is well known to experienced practitioners. Sir B. Brodie and others have distinctly described it in their writings and lectures.

that it is imperfect also, as shewn by the food running into the acetous fermentation, which augments-perhaps often is the cause of, the uneasy or painful sensations which we experience. But if the distress occasioned by painful and protracted digestion were the only evil-and it is no trifling one-the sufferer would have great cause to be thankful. The nerves of the digestive organs sympathise so freely and so universally with the nerves of all other organs and parts of the body, that not a single structure or function of the human fabric escapes, at one time or other, from participation in the misery of the part first affected. And even this is not all. Corporeal pain is much more easily borne than mental anguish. The disorders of the body, and especially those of the digestive organs, very soon involve the functions of the mind—and then we have a train of phenomena still more inscrutable and agonizing! The irritation resulting from food undigested in the stomach, or from the decompositions into which that food runs, induces the most surprizing and afflictive symptoms to which humanity is subject. The following extract from a work which I published more than ten years ago, may be introduced here, in illustration of what I am stating.

"In some cases, where this poisonous secretion lurks long in the upper bowels, the nerves of which are so numerous and the sympathies so extensive, there is induced a state of mental despondency and perturbation which it is impossible to describe, and which no one can form a just idea of, but he who has felt it in person. The term 'blue devils' is not half expressive enough of this state; and, if my excellent friend, Dr. Marshall Hall, meant to describe it under the head 'mimosis inquieta,' he never experienced it in propriâ personâ! This poison acts in different ways on different individuals. In some, whose nervous systems are not very susceptible, it produces a violent fit of what is called bilious head-ache, with excruciating pains and spasms in the stomach and bowels, generally with vomiting or purging, which is often succeeded by a yellow suffusion in the eyes, or even on the skin. Severe as this paroxysm is, the

patient may thank his stars that the poison vented its fury on the body instead of the mind. Where the intellectual faculties have been much harassed, and the nervous system weakened and rendered irritable, the morbid secretion acts in that direction, and little or no inconvenience may be felt in the real seat of the offending matter. The mind becomes suddenly overcast, as it were, with a cloud-some dreadful imaginary or even unknown evil seems impending; or some real evil, of trifling importance in itself, is quickly magnified into a terrific form, attended, apparently, with a train of disastrous consequences, from which the mental eye turns in dismay. The sufferer cannot keep in one position, but paces the room in agitation, giving vent to his fears in doleful soliloquies, or pouring forth his apprehensions in the ears of his friends. If he is from home, when this fit comes on, he hastens back—but soon sets out again, in the vain hope of running from his own wretched feelings. If he happen to labour under any chronic complaint at the time, it is immediately converted (in his imagination) into an incurable disease; and the distresses of a ruined and orphaned family rush upon his mind and heighten his agonies. He feels his pulse, and finds it intermitting or irregular—disease of the heart is threatened, and the doctor is summoned. ventures to go to bed-and falls into a slumber, he awakes in the midst of a frightful dream, and dares not again lay his head on the pillow. This state of misery may continue for 24, 36, or 48 hours; when a discharge of viscid, acrid bile, of horrible fætor, dissolves at once the spell by which the strongest mind may be bowed down to the earth, for a time, through the agency of a poisonous secretion on the intestinal nerves! Or it may go off without any evacuation of offending matter, leaving us in the dark as to the cause of such a train of distressing phenomena. I believe such a train of symptoms seldom obtains, except where there is a predisposition to morbid sensibility, occasioned by mental anxiety, vicissitudes of fortune, disappointments in business, failure of speculations, domestic afflictions, too great labour of the intellect, or some of those thousand moral ills, which render both mind and body so susceptible of disorder."*

This, however, is a paroxysm or storm, which soon blows over, and we have a longer or shorter interval of quietude. A much worse condition is too often the fate of the victim of "MORBID SENSIBILITY." The nerves of the digestive organs sympathise so extensively and intimately with those of all other organs and parts of the body, that the seat of suffering is generally placed far remote from the seat of its cause. The head, the heart, and other distant parts, are far more frequently referred to by the individual, than the stomach or bowels, where the evil originates; and to these localities remedies are, of course, ineffectually directed. Here lies the difficulty of discrimination! And if the longest experience and most patient investigation are frequently deceived, what must be the case in the routine practice of the fashionable physician, who flies, on burning wheels, from patient to patient, prescribing for symptoms!

But even these corporeal sufferings, bad as they are, constitute but a small share in the sum total of afflictions resulting from this nervous temperament—this morbid sensibility of the human constitution, induced by modern civilization and refinement! The Patho-Proteian fiend too often flies at nobler quarry than the material organs. He can paralyze the energies of the mind as readily as the torpedo benumbs the feelings of the body. Would that this were all! But the sting of the fiend carries with it poison as well as paralysis! In this state of sublunary existence, the faculties of the soul are so entwined with the functions of its material tenement, that one class cannot be acted on, without the other being affected. This is a general rule. But the nervous temperament, the MORBID SENSIBILITY, to which I now allude, exercises a peculiar, a predominant influence over our MORAL SENTIMENTS.

It is well known, and universally acknowledged, that irrita-

^{*} Essay on Indigestion, 9th Edition.

tion in the stomach and bowels will frequently induce temporary insanity—and especially those violent paroxysms that lead to suicide. If it be admitted (it cannot indeed be denied) that the malady in question is capable of subverting reason entirely, for a time, how can we resist the inference that, in milder grades, it perverts the feelings, the affections, the passions—in one word, the TEMPER of the individual? TEMPER is perfectly well understood by every one—yet it cannot be defined by the most subtle metaphysician. It is said to be good—bad—gay—sulky—irritable—phlegmatic—irascible—peevish—placid—quarrel-some—imperturbable, &c. involving all kinds of contrasts, and consequently rendering all definitions nugatory. Johnson gives seven different definitions of TEMPER. One of them (the first) will be sufficient here; viz. "due mixture of contrary qualities."

Metaphysicians have not always been the best versed in the knowledge of human nature. How could they, indeed, when we see that they studied but half the subject—the mind and not the body? The consequence has been, that many qualities, dispositions, and propensities have been attributed to the mind, which belong to the body and only affect the mind secondarily. Thus temper, for example, is, by most people, looked upon as a quality of mind, whereas it is solely one of the corporeal constitution. It is, in fact, TEMPERAMENT, which must be material. If this were not true, how is it that a man's temper is often entirely changed by a severe illness? Does the mind or soul change thus? Not at all. The constitution—the health of the body alters—and the temper with it. This view of the subject offers no apology for non-restraint of our temper, passions, and propensities, by means of our REASON. contrary, it holds out the strongest incentives to employ the moral power in coercing the physical evil. If tempers and passions belonged exclusively to the mind, the mind could not control them, no more than the body itself could control its own temperament. As temper and passions then are attributes of the grosser part of our nature, it is for the immaterial and immortal agent to quell, or at least to restrain them.

But let it be observed that the greatest exertions of the MIND will not be always able to control completely the passions or temper of the body, without material assistance. All the reasoning in the world will not be adequate to counteract the effects of disordered digestion on the mental faculties, without laying the axe to the root of the tree—without striking at the corporeal origin of the evil.—Thus a man is affected with depression of spirits, hypochondriasis—or even delusion on a particular subject—monomania. He is told to exert his reason, and thus to dissipate his vapours. His reason may enable him to bear his sufferings with greater patience, but it will not remove the malady. And here I would ask, if insanity itself be purely "MENTAL DERANGEMENT," why it is that the metaphysician, whose province it is to treat of mind, is not called in, to decide the question of sanity or insanity of mind, and also to guide the treatment? How is it that the physician, whose business is with the body, is selected to judge of the unsoundness of the mind, and to bring it back from its aberrations? It is because theory and practice do not quadrate on this point. The truth is, there is no such thing as pure mental derangement. The disease is in the body—its symptoms appear in disordered manifestations of the mind. And it is through the medium of the corporeal organs and functions that we can hope to remedy it. We hear a great deal, indeed, of the moral treatment of the insane. This moral management is proper; but when accurately analyzed, it will be found that its agency is directly or ultimately felt by the corporeal functions, and thus its chief remedial influence is exerted. Take, for example, the mild and soothing system of managing the insane, during a paroxysm, as contrasted with the harsh and coercive means which were formerly employed. What are the physiological effects? The nervous excitement is lulled—the vascular action is diminished—and the maniacal orgasm is, of course, abridged. In what does this treatment differ from that which is pursued in other diseases? In fever, gout, or inflammation of the heart, if we irritate the morale of the patient, will we not do great mischief?—and will we not mitigate these diseases by soothing and quietude?—In short, the whole of the *moral* treatment, in any and every case, resolves itself, at last, into corporeal results or effects, through which the cure or alleviation is consummated.*

This reasoning will hold good throughout the whole chain of moral infirmities, from insanity, at the head of the scale, down to the most trifling irritability of temper. Every link in that vast chain is dependent on some corporeal disposition or disorder, and is only to be broken by a combination of moral and physical remedies.—Reason, morality, and, above all, religion, will curb, though seldom cure, the minor grades of the evil; but the highest link in the chain, in which the reasoning powers themselves are subverted, defies moral remedies, and requires the aid of physical agents.

HYGIENE; OR PREVENTION.

Enough—perhaps more than enough, has been said on the nature and causes of the Proteiform Malady—the offspring and curse of advanced civilization and refinement—the punishment which knowledge and improvement inflict on a redundant population! But the reflections and observations which I have made will not be valueless to the reader, if duly considered. In portraying the causes of the malady, I have, in fact, indicated the chief preventives, or even the correctives—without naming them—and that in a far more effectual manner than by detailing a long catalogue of specific remedies. This latter course, indeed, would be inappropriate in a work of this kind, designed

^{*} Insanity, like gout and some other disorders, is acknowledged to be hereditary. Is the mind or soul hereditary? If it be derived from our parents, immortality is a dream! No, no. The soul's tenement only is transmitted from generation to generation, and with it many of its maladies. The immortal spark is derived from Heaven, the same in every subsequent as in the first creation. It would appear to me a sound, or, at all events, a rational doctrine, to consider evil dispositions as attached to the fallen or mortal part of man,—the soul or immortal part, being responsible in another state of existence, for the duty of controlling and preventing the deeds of the flesh in this world.

for general perusal. I have already remarked that the essence of hygiene, or prevention of disease, consists in temperance and exercise. Of the first I have spoken enough—and took care to extend the meaning of intemperance to more indulgences than those of the table. Every one who has honoured these pages with perusal, must have appreciated the value which I attach to corporeal exercises; but the subject is one of such vital importance, in regard to health and happiness, that a few observations on it, will not, perhaps, be deemed superfluous from the pen of one who has studied it with unusual care, and noted its influence on an extended theatre of observation.

In the first phases of human life, exercise of the body is positive pleasure, and the want of it is little less than actual pain. The muscles of early youth are so imbued with an exuberance of vitality, that quietude is irksome, and this exuberance is joyfully, as well as profitably expended in active exertion. advanced stages of existence, on the contrary, the muscles lose their aptitude for motion—the sinews their elasticity—and then rest is little short of sensible pleasure. In the middle stages of man's journey on earth, when exercise produces neither pain nor pleasure, it is, nevertheless, necessary to health—but it is at this period that it is too much neglected. Various causes are assigned for this neglect—and various excuses (some of them valid, others not) are made by different individuals or classes. Our sedentary habits and mental pursuits disincline, and, in some measure, disqualify us for strenuous bodily exertion—but this is a strong argument for early and regular resistance to the growing propensity.

"Crescit indulgens sibi dirus hydrops."

And so does the indulgence of indolence increase the disposition to inaction. Many people, with reason, aver that they have no time for exercise. The Coan sage begins his aphorisms with this remarkable expression: "Ars longa, vita brevis"—which virtually means, "our labours are many, but our days are few." The aphorism is correct; but the inference drawn from it is often wrong. It is not by dedicating all our hours to labour,

repose, and sleep, that we shall effect most achievements, whether intellectual or mechanical—consistent, at least, with HEALTH. Parsimony is not always economy; and he who abstracts a certain portion of time from his usual mental or corporeal avocations, and dedicates it to simple exercise of the body in the open air, will reach the goal of his ambition sooner—or, at all events, more safely, than he who considers all time lost, which is not spent in the specific avocation or pursuit in which he is engaged. I am well aware that thousands—nay millions, are so circumstanced, that their daily wants demand the daily waste of their health and strength! This is particularly the case with females; and affords an additional reason for our sympathy and kindness to the more amiable, as well as the most industrious (I had almost said oppressed) half of the human race!

Any exercise, however mechanical or partial, as in the various kinds of manufactures or handicrafts, is better than no exercise at all of the body. Throughout the extensive Bureaucracy of this country, including many of the learned and scientific professions, labour is thrown almost exclusively on the headand it is not of the most cheerful kind. The benefits of corporeal exercise, and the injuries resulting from its neglect, are by no means generally understood. We are told, indeed, that exercise strengthens the muscles, and the whole body; -and, on the other hand, that indolence debilitates. This is a very imperfect view of the subject. If strength was the only salutary result of exercise—and if debility was the only consequence of its desuetude, little would be gained by the one, or lost by the other, comparatively speaking. But there are other consequences of a far more important nature. The brain and the nervous system furnish a certain quantum of excitability to the muscles, and to all the various organs and structures of the body;—and this excitability ought to be expended in the exercise and operations of these various parts—if health is to be insured. But if, on the one hand, this sensorial power or excitability be expended on mental exertions, the other, or corporeal organs, must necessarily be deprived of their stimulus, and their functions languish, as a matter of course. Hence the innumerable disorders of those who work the brain more than the body! The remedy cannot be found, in this class, by forcing the body to exercise, after the brain and nervous system are exhausted. Bodily exercise, under such circumstances, will only do injury. They must curtail the exertions of the mind and increase the exercise of the body.

But there is a large class of society, where neither the mind nor the body is exercised. In the higher grades, there is a portion who, of course, have no avocation or pursuit, mental or corporeal, and where indolence and ennui bear sway. In the lower ranges, a few muscles, indeed, as those of the hands and fingers, are daily exercised; but the mind is either little concerned in these minute manipulations, or it is exercised in thoughts by no means conducive to moral or bodily health. In these two classes—and they comprehend an immense number of the existing human race, in the civilized world—the excitability of the brain and nervous system accumulates, for want of expenditure, and soon passes into IRRITABILITY—the bane and misery of millions!!—An illustration of this accumulation, as far as the body is concerned, must be familiar to every one who has travelled for twenty-four hours in a stage-coach, and experienced those most disagreeable sensations known by the term "FIDGETS," and arising from the confinement and inactivity of the limbs, without the power or space for stretching them. The analogy extends to our mental, as well as to our physical organization. Muscular exercise, whether in high or low life, carries off and prevents an accumulation of excitability, and consequently of irritability, and thus conduces, in a very marked manner, to health of body and tranquillity of mind. Want of exercise, especially when combined with mental exertion, disturbs the equilibrium of the circulation, and causes the blood to accumulate more in some organs than in others. Thus the brain is the great sufferer; hence the headaches, confusion, loss of memory, giddiness, and other affections, so common among

sedentary people. The liver, from its peculiarly languid circulation, is the next most common sufferer. The vital current stagnates in the venous system of the biliary apparatus, and inert or bad bile is the consequence. This deranges the whole of the digestive organs, and through them almost every function of mind and body. Nothing can prove a complete substitute for exercise, whether active or passive, in the prevention of these numerous evils. Exercise equalizes the circulation, as well as the excitability, and thus checks the disposition to congestion and irritability.

It is well known that one impression, whether mental or corporeal, will often supersede another, or at least weaken it. This principle is often available in the treatment of that class of human infirmities which we are now considering.

If the individual's circumstances will permit him to engage in any pursuit that may occupy his attention and exercise his body, it will prove one of the most powerful means of counteracting the original cause of many of his sufferings. Unfortunately there are but few whose circumstances will permit them to embark in any new pursuit. Yet it is in the power of a great many to engage in a systematic exercise of the body, in some mode or other, if they will only summon resolution to make the experiment. The languor and listlessness attendant on the disorder are great obstacles to this plan; but they should be urged to it by all the eloquence of their medical attendants. Some caution, however, is necessary here. The debility and exhaustion which supervene on the most trifling exertion deter most people from persevering, and therefore, the corporeal exercise must be commenced on the lowest possible scale, and very gradually increased. Thus, a person whose sedentary occupations confine him to the house, might begin by going once to the top of the stairs the first day, twice the second day, and so on, till he could go up and down the same path many times each day. It is wonderful what may be accomplished in this way by perseverance. I have known people, who could not go up a flight of steps without palpitation and breathlessness,

acquire, in one month, the power of running up to the top of the house, with scarcely any acceleration of the pulse or respiration. If this kind of ascending and descending exertion, however, is feared, the individual may adopt the plan recommended by Mr. Abernethy, of walking to and fro in the room with the windows open. If the exercise can be taken in the open air, it will be still better, and the quantum may be gradually increased by twenty or thirty steps daily. This task, which should be represented as an infallible remedy in the end, must be performed at first when the stomach is nearly empty; and when an increase of muscular power is acquired, it may be performed at any time—even within two hours after dinner. Those who can engage in any of the light gymnastic exercises, should be urged to it by every kind of persuasion, especially in the cool seasons of the year. These are means within the reach of almost all—and the advantages to be derived from such a system are incalculable. By this systematic exertion of the body, with spare diet, most cases of dyspepsia might be completely cured among the middling and lower classes of society.

But there is a large class whose *morale* has been too far spoiled—whose education has been too refined—and whose senses have been too much pampered, to benefit by such simple means. There must be some incentive to corporeal exertion stronger than the foregoing plan presents; and moral excitement must be combined with physical agency, if we hope to carry our projects into beneficial operation. That the long catalogue of dyspeptic and hypochondriacal complaints is much more frequently the inheritance of the affluent than the indigent, there can be no doubt; and yet the former class have a remedy in their power which is infinitely more efficacious than all the other moral and physical means put together, but which they rarely take advantage of—or, when they do embrace it, they seldom go the proper way to work. This is TRAVELLING in the open air.

In the course of a wandering life (over almost every part of the globe), I have had many opportunities of studying and ascertaining the effects of travelling on different diseases, and can confidently recommend annual excursions, either at home or abroad, to those who can afford the time and expense, as one of the most powerful preservers and restorers of health.*

^{*} See "CHANGE of AIR," 4th Edition.

RIGHTH SEPTENNIAD.

[49 to 56 years.]

The idea of dividing human life into septenary periods, is as old as Galen, or nearly so—and both Shakespeare and Hoffman supported the same idea. It was only while this edition, however, was passing through the press, that I met with a work by Dr. Jameson, published about thirty years ago, in which there is a most striking coincidence between that gentleman and myself, in respect to these septenary periods, as the following extract will shew.

"But the septennial evolutions of the machine, are still more remarkable than any changes upon septenary days and months, for there does not occur seven successive years in the life of man, without some evident alteration of constitution, which will become apparent in the course of the present narrative. We may, however, in the mean time, instance the renewal of the teeth at the seventh year, the arrival of puberty at twice seven, full stature at three times seven, the perfection of growth at four times seven, the greatest vigour of body and mind at five times seven, the commencement of partial decay at six times seven, general decay, and decrease of energy at seven times seven, the arrival of old age at eight times seven, and the grand climacteric of the ancients at nine times seven, which the author has always observed to come nearer the extent of life, enjoyed by persons who have always lived in London, than any other term that could be chosen for general calculation."

Dr. Jameson did not, however, adopt this septenary division, but parcelled out the stream of human existence into four periods—namely—infancy from birth to the age of 14—youth from 14 to 28—manhood from 28 to 56—and old age from 56 to the end of the term. Hoffman's arrangement was—infantia from birth to 7—pueritia from 7 to 14—adolescentia from 14 to 21—juventus from 21 to 35—virilis ætas from 35 to 49—

senectus from 49 to 63—decrepitas ætas from 63 to the end of life. It will be seen that the cardinal points of Dr. Jameson's calculations are the same as my own. He makes the greatest vigour of mind and body to take place at 35—and declination from the meridian to commence at 42 years. Dr. Jameson, however, is inclined to think that this declination is not very conspicuous till the age of 57 years.

"It might be expected, that the history of old age would commence with the incipient part of man's decay, which is felt in some of the organs soon after forty-five, but it would be considered as a perversion of language in these days, to call men old at the time the body begins to retrograde, in a manner known only to anatomists. The author is, therefore, inclined to designate the 57th year, when the failure becomes generally obvious over the system, as the beginning of old age, and, the 81st year, as the commencement of the age of decrepitude, which extends to any subsequent number of years, to which the life of man may be extended."

But be this as it may, the first anniversary of the Eighth Septenniad launches us beyond the first—and, in all human probability, into the last half century of human existence!—Many commence the second half of the century; but not one in fifty thousand complete it.* When, however, we survey the great chain of animated beings around us, from the polypus to man, we have no just reason to complain of the shortness of human life. A few animals, indeed, as the eagle and the elephant, live longer than we do. But the immense majority, enjoy an infinitely shorter range of light on this little globe. And when we look back from this advanced stage of our path, and contemplate the difficulties and the sufferings which we have experienced on the road—when we reflect, that those which

^{*} By some statistical writers the centenarians are represented as much more numerous; but their data are very doubtful, and much deception is practised by people after ninety years of age. They are then prone to exaggerate their length of life, instead of concealing their years.

we have yet to encounter, are not likely to be few, we ought not to repine that the remainder of the journey is comparatively short, and that a peaceful asylum is in view, where a narrow undisputed mansion will limit our ambition, and effectually exclude the passions, the cares, and the afflictions of this life. Yet, even in this eighth Septenniad, our hopes, anxieties, and struggles are more sanguine, intense, and persevering, than in any previous epoch of our sojourn here below!

In this Septenniad, the three master-passions, Love, Ambition, and Avarice, shew further changes of relative position, not unworthy of attention. Love and Ambition had a hard struggle for precedency, in the seventh Septenniad—and Avarice was clearly in the minority. In the present epoch, Ambition comes unequivocally to the head of the list, and Avarice, steadily rising, now disputes the claim of priority with Love—and, it is to be feared, often stands second!

I have already remarked that the grand climacteric of woman -" the turn of life"—takes place in the latter years of the seventh Septenniad. If she escape the perils of that crisis (and they are not few), the stream of her physical existence is likely to run clear and placid till the great ocean of eternity is approached. There is not, at this period, any corresponding crisis in the life of man. His critical or GRAND CLIMACTERIC is at the advanced age of SIXTY-THREE. But, in both sexes, the EIGHTH SEPTENNIAD brings with it a very marked increase of all the physical as well as intellectual changes, which the hand of Time is now working on the downward course of human existence. If, at this period, we meet with a friend or acquaintance, whom we have not seen for twenty years, the probability is, that we will not recognize the features of him or her, however familiar they may have been to our eyes for twenty years previously to the separation! Each of the parties is shocked—almost horrified—at the change in the other—and each congratulates himself, by a kind of involuntary impulse, on having experienced less of the WEAR and TEAR of time, than his old friend! He or she, who has daily contemplated the

reflected image in the faithful mirror, for a quarter of a century, cannot detect the gradual, and almost imperceptible inroads of time on the eye and the countenance generally, till the startling portrait of the friend, so changed, so metamorphosed, as not to be recognized but by collateral proofs of identity, suddenly arrests the attention, and, in despite of self-love and personal vanity, conveys a thrilling conviction that years have not rolled over his own head, without leaving their melancholy impress!

Poets and novelists have drawn glowing portraits of "the pleasures of memory;" but he or she who revisits old friends and youth-hallowed localities, after a lapse of twenty or thirty years, will find that dolorous feelings predominate over youthful reminiscences. I can tell the philosopher, the philanthropist, and the moralist, that these revisitations will cause more pain than pleasure—especially if made during or after the seventh Septenniad. At an earlier period of life, the lapse of seven or ten years may enhance the pleasures of memory, the review of juvenile scenes, and the re-union of old friendships; but, in advanced stages of existence, these pleasures are only in *imagination*, and are *there* Alone enjoyed! In such cases, epistolatory correspondence is perhaps preferable to a renewal of personal acquaintance. We are told that

"Heaven first taught LETTERS for some wretch's aid, Some banish'd lover, or some captive maid"—

but they furnish solace and even pleasure to old and distant friends, who, through them, can recall the scenes of by-gone days, and revive impressions that were made—

And the heart promis'd what the fancy drew—

without the melancholy drawback of viewing, in the shattered fabric of our friend, those ravages which time has made, though the mirror has softened them, in ourselves! I am here induced to make a short disquisition on—

MEMORY.

The phrenologists do not allot any particular organ or locality for memory. "Each organ (say they) enables the mind to recall the impressions which it served at first to receive." Thus the organs of tune and form will recall notes and figures. Mr. Coombe remarks, however, that "there appears to be a quality of brain, which gives retention to memory, so that one individual retains impressions much longer than another, although their combination of organs be the same. The cause of this is unknown." But whatever be the nature or seat of memory, there is no power of the mind which is more complained of, as short in youth, treacherous in manhood, and impotent in age! It appears, indeed, to be the first faculty to fail and ultimately decay. It is the power of reproducing images impressed on the sensorial tablet through the medium of the senses first, and reflection afterwards. It is therefore the child of ATTENTION and where the parent is indolent, the progeny will, in this case, be indigent. In nine cases out of ten, where the memory is treacherous, the observation has been superficial, perception faint, and reflection null or vague. The senses furnish, and memory preserves, the whole materiel of our knowledge—while imagination and reflection are merely the architects that convert the rough materials into various forms afterwards. It is fortunate that memory is faithful and retentive during that period of life in which the chief stock of knowledge is laid up. The faculty may afterwards fail; but the understanding has been furnished with proper materials for carrying on the ordinary concerns of life. It rarely happens that the substance of early knowledge is ever lost—though its sources, its minutiæ, and its technicalities lapse from the tablet of the memory. The impressions of external objects (and even reflections), on the youthful mind, are graven in brass—those of our latter years are written in sand—or rather in water! They fade almost immediately.

Memory is one of the most wonderful operations of mind or matter. We can form some faint idea of the impression which

MEMORY. 169

an object—say a ruin—makes on the mind through the medium of the eye;—but how memory can fix it there—or, at all events, reproduce it, voluntarily or involuntarily, twenty or thirty years afterwards, is most mysterious! Now all anatomists agree that the whole structure of the brain is repeatedly renewed in the course of life—there being no particle of the same organ in manhood which had existed in youth. Yet an image impressed on the sensorium in early life, is often recalled in age, after the whole material tablet on which it was engraved, has been removed. This would seem to indicate that memory is a function connected with something beyond the boundary of matter. This, however, like every faculty or function of mind, is manifested through the instrumentality of matter. Although the brain cannot think, per se, neither can the mind render thought obvious without the brain—and so of memory. The brain cannot recall past impressions without mind, nor can the mind retain them without the material organ. The memory decays with the body, or is temporarily deranged by the disorders of its material seat, the brain, in compliance with the laws that affect all the other mental faculties. It is greatly impaired by intemperance in spirituous liquors, the drunkard often becoming nearly bereft of memory at the age of forty or fifty. When a man has taken a bottle of wine, even when in perfect health, his memory becomes treacherous on subjects and names which he distinctly recollects when he is sober next day. This shews that the excitement of wine, while it exalts the imagination, impairs the memory—and, I need hardly say, clouds the judgment.

There is no artificial means of recruiting the memory, but by keeping the brain as free as possible from excitement—especially of spirituous potations. But, as I said before, Attention is the parent of Memory, and one half of our complaints respecting weak memory originates in inattention. We neglect to observe—and we say we forget. The want of laudable curiosity is a great source of weak impressions—and, consequently, of defective memory. The first time I crossed the Tyber, in

company with an English country-gentleman, I was bored with an account of horses and horse-racing. After passing the Milvian bridge, I asked him what river that was that looked so muddy and yellow. "River! said he, I saw no river." I pointed out the turbid stream behind us, and told him it was the celebrated Tyber. He acknowledged that he had passed it unobserved. Now any particulars that escaped this gentleman's observation would assuredly be put down to the account of a treacherous memory. I once visited Staffa, in company with an elderly gentleman who had returned from India with a good fortune. He sat down on a block of basalt, at the entrance of Fingal's Cave, while the rest of the company were examining the interior of this "cathedral built by Nature." On returning to the steamer, he remarked that he had been a great fool for coming so far, and getting sea-sick, "to see a huge heap of great stones." On the top of Ben Cruachan, afterwards, he ate a hearty luncheon, while I was contemplating the magnificent panorama, the scenery of which attracted not his attention. How could Staffa or Ben Cruachan remain in the memory, when the images were so faintly impressed on the sensorium?

We are told by metaphysicians that memory is not entirely under the command of the will—that we cannot always recollect when we please—nor banish recollections when they arise, by an act of volition. They are greatly mistaken. We can instantly forget an old friend or intimate acquaintance, if he has happened to fall into misfortunes and poverty—and recall him as suddenly to mind, when he emerges into opulence or power. memory is singularly tenacious of any injury we have received from a neighbour-and equally treacherous as to favours conferred on us by a friend who is now in need. The effects of avocations and offices on the memory is often remarkable. Ministers and heads of departments, civil, military, and naval, have, ex officio, most treacherous memories as to promises made to aspirants for places, pensions, and promotions. Parents are apt to forget that they ever were young—and children that they are ever to be old. Matrimony sometimes affects the memory in a peculiar and partial manner. We often find the husband forget the words "cherish and support,"—while the wife loses recollection of the words "honour and obey." I never knew a lady forget the exact amount of her pin-money. The sight of BEAUTY often causes forgetfulness of other qualities, in the male spectator.

"If to her lot some female errors fall, Look in her face, and you'll forget them all."

In the female spectator, however, the sight of beauty has often a directly contrary effect. I knew a lady who complained bitterly of her memory, and declared her belief that she would soon forget her own name. Yet she remembered not only the names, but the ages of all her female friends—especially if they were on the wrong side of thirty. Tenacity and treachery of memory run very much in families. The nobleman seldom forgets his high ancestral pedigree—the plebeian rarely remembers the names or professions of his forefathers. That memory and forgetfulness are acts of volition, I will give the testimony of Blackstone—who was surely a judge. He charges the jury (and the example is followed by all judges since his days) to forget everything they may have seen, heard, or felt, prior to the trial, and to remember nothing but what comes out during the evidence in court. Surely grave and learned men on the Bench would not enjoin that which is incompatible with human powers—ergo, we can remember and forget at pleasure.

But deficiency of memory, which most people complain of, as a great misfortune, ought really, according to Pope, to be regarded as a special advantage.

"Thus in the soul where MEMORY prevails,
The solid power of understanding fails:—
Where beams of bright imagination play,
The MEMORY's soft figures melt away."

This doctrine of Pope, or rather of Bolinbroke, is somewhat questionable as to the soundness of its philosophy. It is difficult to conceive how the understanding can be injured by a

retentive memory-or how indeed it can be built up without this necessary faculty. If the bricks and blocks of marble begin to crumble down as soon as they are collected, the edifice will hardly swell into the majestic temple. And so it is with facts and knowledge of every kind. Unless they are retained in the memory to be worked up by reflection, the understanding will be defective. And yet there is some truth in the above dogma. Thus, a man who has a very retentive memory, employs himself more in storing up the facts, observations, and reasonings of others, than in digesting them in his own mind and drawing conclusions for himself. His memory is an immense granary, from which he can draw at pleasure, and repeat by rote; securing to himself the credit of learning among all his auditors—and talent amongst a majority of them. But this strength of memory, where it does not accompany or lead to indolence of reflection, proves the soundest basis for the understanding and judgment. As for imagination, it can do nothing without MEMORY. The greatest poetical genius that ever existed, can only combine, modify, or exaggerate images and facts impressed on the mind through the medium of the senses. Shakespeare may have "exhausted worlds;" but I deny that he "imagined new." I defy his warmest admirers to produce a single offspring of his imagination that is not a type or combination of sensible objects presented to his and to every man's mind in this our own globe. Take, for instance, his Caliban, which is one of the best specimens of his imagination. No one, of course ever saw such a creature. But there is not a single part, or particle of his composition, from his hide to his hoof, which has not its representative in nature. He merely combined parts which are separated and dispersed through other animals. Thus we may draw or imagine a figure with the head of a cock, the neck of a horse, the body of a lion, and the legs of an elephant. there any new creation here? None. The fancy combines heterogeneous parts already known—and then we have a wonderful effort of genius—a splendid creature of the imagination -a Caliban. Now the greater the number of facts and obserMEMORY. 173

vations that have been accumulated, the more retentively they have been kept in the memory, and the more assiduously they have been worked up by reflection—the more powerful will be the imagination in combining in one figure a variety of disjointed parts that are never seen as a whole in Nature. And this is one of the grand attributes of our immortal Bard. It extends to the morale as well as to the physique. The sentiments of Caliban and Prospero—of Ariel and Miranda, were suggested by observation and reflection, just as much as their figures and faces. It is not therefore true that Shakespeare or the poet he describes, has been able

A local habitation and a name.

If we look to Homer, we find that his heroes are only men—and his gods and goddesses but mortals with wings. He can cloathe Jupiter himself only with thunder and lightning for his celestial weapons—and Apollo is obliged to use bows and arrows. If he had assigned his warriors, at the siege of Troy, either pistols or cannon, we might have given him credit for creating some image or figure, of which he had neither heard nor seen any thing. But he has done nothing of the kind—for the best of all reasons. Milton, indeed, has introduced ARTILLERY into Heaven; but, unfortunately for his creative genius, it was previously introduced on earth. SATAN could not portray his mother, SIN, in any but human shape distorted.

" Whence and what art thou execrable shape?"

And so the sculptor, who chiselled the Medicean Venus, could only select the best parts and features from other beauties, and combine them in one. Shakespeare reversed the plan when he drew the portrait of Caliban.

The moral or useful deduction which we are to draw from such disquisition as this—the more facts we collect—the more we reflect on these facts—and the more tenacious the memory is, both of the facts and reflections—the better will be the "understanding"—and the brighter will be the "IMAGINATION." Let youthful poets ponder on this, and not flatter themselves

that the fertility of their imagination will compensate for careful observation, mature reflection, and retentive memory. If they do, they will find themselves woefully mistaken.

But although we often injure the memory—although we often blame it when we ought to blame our inattention—and, what is worse, although the memory is amongst the first of the mental faculties to fail—yet there is no doubt that men's memories are as various as their abilities or complexions, namely, that some are naturally retentive—others irretentive, dependent on some unknown quality of the brain itself. On this account we are led to ask, can the memory be improved or fortified? Undoubtedly it can. Every faculty of the mind, as well as the body itself, may be strengthened by exercise, and weakened by idleness. The surest method of improving the memory is by early and regular cultivation of the ATTENTION. The latter, as I before observed, is the parent of the former—and it is in the power of every individual to employ it. But the most assiduous attention will be comparatively inefficient, without the habit of reflection on the objects presented to the senses. Reflection arranges the materials in the mind, and tends to rivet them in the memory. Nine-tenths of the differences which we find in the memories of men, are attributable to the different degrees of attention which they pay to surrounding objects and passing events—and also to their habits of reflection or non-reflection afterwards. Thus, two men sail up the Rhine in the steamer. One of them directs minute attention to every old ruin, precipice, rock, declivity, village or vineyard on the romantic banks of the stream. The other spends half the time in chatting to his neighbours, casting a careless look occasionally at the moving panorama, without making any reflections whatever on the mouldering monuments of other times that meet the eye at every sinuosity of the river, or on the history or legends connected with them. Whose memory, of these two individuals, admitting that they were naturally equal in compass, will remain most charged with the romantic scenery of the Rhine? I need not answer this question—it is already answered in every reader's

mind. I may add that, after careful attention to, and subsequent reflection on, surrounding objects, although the names and minute circumstances may fade from the memory, in the course of time, the great features will always rise at will and in vivid colours on the mind's eye. I know this from personal and general experience. It is now ten years since I first crossed the Simplon—and never since—yet every tourniquet and gallery—every frowning precipice and yawning gulf—every chilling glacier and dripping grotto—every pine-capt cliff and roaring torrent—are as fresh in the mental mirror as when first impressed on the tablet of my memory—which is by no means a retentive one.* It is all owing to ATTENTION and REFLECTION. These I strongly recommend to the reader—especially before the period arrives when the memory begins naturally to decay.

There are some admonitions that are applicable to the seventh, but still more to the eighth Septenniad. In these periods, the moral as well as the physical aptitudes to receive and to retain impressions are diminished, and our habits are firmly rooted. Hence the danger of embarking in any new pursuit, avocation, or enterprize, to which ambition (now in the ascendant) is constantly prompting mankind. Every avocation or pursuit requires a certain amount of elementary knowledge, which can only be properly acquired in youth, when the susceptibilities are keen, and the memory retentive. It is not, therefore, in middle age, that we are to expend our time and energies in such acquirements—but rather to work upon the materials of knowledge previously stocked up. Thus we see men labouring at the study of new languages after the age of forty-or embarking in entirely new professions or vocations. Nothing can be more injudicious—for failure is almost the invariable result. In the middle ages, our judgment is matured, and we should then mould and direct the materials in our possession, rather than accumulate fresh stores.

^{*} I made no memorandum or note during the transit, and described this celebrated pass entirely from memory, during an hour or two at the Hotel of Domo d'Ossolo.—See "Change of Air," 4th Edition.

This principle applies to another subject of no small interest—the contracting matrimonial alliances after the seventh Septenniad. Old maids, old bachelors, old widows, and old widowers—a formidable phalanx!—will, no doubt, declare war against me, on account of the sentiments which I am going to deliver. None of them will follow my advice (if they can help it)—few of them will approve my counsel—but many of them will acknowledge, when too late, the truth of my opinions! These opinions are not deduced from inadequate data, nor are they grounded on superficial observation. They are the result of mature reflection, and they can hardly be suspected of any personal motive or misanthropic impulse. They may be erroneous; but they are, at least, conscientious.

When matrimonial alliances are formed after the seventh Septenniad, they are generally effected under circumstances of great disparity in age. An elderly gentleman marries a young wife—or a matronly lady espouses a youthful husband. In both cases, money is the usual equipoise thrown into the scale to adjust the balance of years—the counterfort (as an engineer would say) to prop up the decline of life. But gold remains the same, or grows lighter, while infirmities accumulate. The balance is soon broken, and the inequilibrium becomes every day more glaring, till the scales are in the position of the Zenith and the Nadir! The false step is perceived when it cannot be retraced—and disappointment, if not misery, is the result!

That there are exceptions to this rule, I do not deny—but that they are more frequently apparent than real, I am inclined to suspect. It will clearly be the interest and object of both contracting parties to conceal the disappointment and portray the blessings of the alliance. When a man finds that he has purchased a bad horse, he is unusually eloquent in his praises of the animal. It is not impossible that animals, of a higher order, in the scale of creation, than even the horse, have sometimes received unmerited eulogy. Be this as it may, I am convinced, from no narrow range of observation, that great disparity in years can rarely be compensated by disparity in

wealth or in rank. I base my conclusions on some knowledge of human nature, namely, a knowledge of the moral and physical constitution of MAN and WOMAN too—in our present state of existence. Those who expect that the general laws of Nature may bend to accommodate particular circumstances and individual wishes, will find, when too late, that the foregoing exposition is a truth—perhaps unpalatable, but certainly salutary.

It is in the eighth Septenniad that certain MEMENTOS, which had faintly announced themselves previously, now obtrude their unwelcome presence so unequivocally, as not to be mistaken or overlooked. These are the changes which years effect in the hair, the eyes, the teeth, the complexion, the features, and many other organs and functions in the human frame. It becomes too manifest at this period, that fifty Winters did not roll over our heads, without leaving indelible marks of WEAR and TEAR! It is now but too evident that the tenement we inhabit, though constructed with infinite skill, is yet but one of clay—that it is failing in its whole fabric—that, though it may be propt up for a time, it is insusceptible of thorough repair—in fine, that the mansion must be vacated at the expiration of the lease, and the materials left to moulder into the dust from which they originally sprung! It is about this time, indeed, that the conviction comes home to the mind of the tenant, that the very same implements and mechanism which raised the proud edifice to its highest elevation, are now gradually, but perceptibly, dilapidating the walls and undermining the foundation!

"Nascentes morimur, finisque ab origine pendet."

One might expect that, with all these unequivocal warnings, MAN (the only animal on this globe who recognizes the ebb of life, and is aware that it ends in death) would slacken his pace in the career of ambition, and relax his grasp in the pursuit of wealth. Yet he does nothing of the kind! On the contrary, the lust of power and the love of gold (especially the latter) augment rather than decrease as the goal is approached where both objects must be abandoned for ever! The fact is, that these propensities are instincts implanted in human nature, over

which Reason has but partial control. Religion can do more; but neither of these can eradicate an instinct, which is a kind of moral appetite, as naturally appertaining to mind, as hunger or thirst to the body. The moral appetites are not the less wisely given, because, like the physical, they are much abused. Were it not for these powerful instinctive impulses, MAN, as soon as he saw that his days were necessarily bounded within a very narrow span, would abandon all mental exertion, and limit his labours to the mere gratification of his corporeal senses. the Omniscient Creator foresaw this evil, and effectually obviated it, by irresistible moral instincts. It is for Religion, Morality, Reason, and Philosophy, to restrain these instinctive impulses, as much as possible, within salutary bounds—it is for the visionary enthusiast to denounce them as wicked propensities infused into the human mind by the FATHER OF EVIL, and to be extinguished by austerity or fanaticism.*

But although the warnings and admonitions abovementioned, are not sufficient to wean the mind of man from the affairs of this world, and to direct it to the concerns of another, they are by no means passed over unnoticed. On the contrary, they are viewed with the utmost solicitude. The three kingdoms of Nature, and the four quarters of the globe, are ransacked in search of any and every material that may repair, palliate, or conceal, the ravages of time or disease on the corporeal fabric. If an accurate estimate of the number of human beings employed in these various avocations, could be formed, it would astonish the world. It might not, probably, be exceeding the truth, if

^{*} It is impossible to read the life of Cowper, the Poet, without coming to the conclusion that the greater part of his life was passed in a state of insanity. But that insanity was dreadfully exasperated by the insane conduct of some of his friends—especially that fanatic Newton, who dragged the melancholy hypochondriac through all the mazes of a visionary system of religion, expecting a miraculous interposition of the Deity, in favour of the poor poet, instead of placing him under the care of a physician to check, if possible, the corporeal disorder, of which the mental delusion was the effect, or outward symptom! The unhappy bard was sacrificed, body and mind, by injudicious friends!

it were calculated that, in the British Isles alone, a quarter of a million of people are daily exercised, directly or indirectly as MANRIGHTS. The head engineers—the doctors, surgeons, apothecaries, dentists, oculists, aurists, &c. &c. though a formidable phalanx in themselves, are a mere drop in the ocean, compared with the myriads of subordinate agents engaged in collecting and preparing the materials for those who apply them! And, after making due allowance for the useless or injurious measures that are employed in the hope of remedying defects or concealing deformities, mankind draws a prodigious amount of succour and solace from this magazine. I will only adduce one or two instances. What a source of pleasure, comfort, and happiness, is found in a piece of glass, by which the human eye, in age, is enabled to recover and maintain the focus of youthand thus to enjoy the beauties of Nature, and peruse the effusions of genius, to the latest years of existence! Whether or not the ancients enjoyed the luxury of spectacles, I am not certain. I apprehend that they did not. And if so, the moderns have an advantage over them which is incalculable!

In respect to the teeth, I think it very probable that the ancients did not experience that premature decay of these most useful and ornamental instruments, to such an extent as is now witnessed. But lengthened years must have demolished the teeth in all ages; and it is quite certain that our forefathers were deprived, or rather unpossessed of the operations and inventions of Dentists—excepting, perhaps, the rude and painful extraction of teeth that were never to be replaced. The amount of advantage conferred on mankind by the substitution of artificial organs of mastication and speech, when the natural organs are destroyed, is prodigious, as regards health and happiness—leaving aside the deformity and mortification attendant on toothless gums.

If the healing art has introduced a host of unprincipled quacks and impostors—and if the art itself is necessarily conjectural in some degree; yet it confers on mortal man a great boon. It averts or cures many diseases that would otherwise

be fatal. And even where it cannot avert the malady, or arrest its career, it inspires hope, and thus strews the path to the grave with flowers, which, without it, would be planted with thorns, tortured with pains, and clouded with despair! Those who, in health, are most prone to scoff at medicine, are those who, when overtaken with the pangs of disease, are most eager, and even impatient to implore its aid.

It is not, indeed, at the last struggle which marks the liberation of the immortal tenant from its shattered and falling mansion, that the keenest agony is felt, or the consolation of the Divine and the Physician is most wanted. It is in the long and rugged avenue of sickness which leads to the peaceful grave, that the balm of friendship, the support of religion, and the anodyne of the physician, are truly needed and gratefully acknowledged.

It is in the Eighth Septenniad, that certain spontaneous changes take place in the balance of the human constitution, which, though not actually forming the Grand Climacteric, create the materials which render that epoch critical, if not dangerous. After the age of 50, the muscles lose much of their elasticity and aptitude for action—partly from time, partly from sedentary avocations,—and partly from indolence. But this diminution of muscular activity is not usually attended with a corresponding diminution of relish for the pleasures of the table. Very often the increase of this relish is proportioned to the decrease of inclination for exercise.

The consequences may be easily imagined. Obesity is the result of too much nutriment, and too little expenditure of that nutriment in muscular exertion. The body enlarges in size, especially about the seat of the digestive organs—layer after layer of fat is deposited in the abdomen—and, in fine, a portly corporation is formed, which destroys the symmetry of the figure, and indisposes still further to healthful bodily exercise. These, however, would be trifling evils in themselves. They lead to much greater ones. The balance of the circulation is disturbed, and a greater impulse of blood is directed to the

OBESITY. 181

head. The pressure of corpulency on the great vessels descending through the abdominal organs, determines inevitably the afflux of blood to the upper part of the body, and lays the foundation of numerous and dangerous diseases in this or in the succeeding Septenniads. It is at this period, that we hear people complaining of various feelings and phenomena about the head, which are too often disregarded, or attributed to indigestion, when, in reality, they are precursors of apoplexy, paralysis, or damage of the intellectual powers. Giddiness, head-aches, forgetfulness, drowsiness, noise in the ears, specks before the eyes, numbness of some of the upper or lower limbs, diminution of sensation or muscular power, thickness of speech, tremors, confusion of thought, when any important mental operation is to be performed—these and many other warnings of this kind which, if attended to in time, might render the GRAND CLIMACTERIC of the next Septenniad, much less hazardous, if not positively safe, are too often trifled with till the mischief is irremediable.

Even at this eleventh hour, many bad habits may be corrected -many good habits fostered-many dispositions to disorder checked. Those causes which tend to induce obesity or corpulence generally, tend to induce fulness of the vessels of the brain, and to weakness of those vessels. Congestions in other organs, as the lungs, liver, &c. are also the usual consequences of corpulence. And what are these causes? Indulgence of the appetite and of indolence. The latter, indeed, is the natural sequence of the former. In the eighth Septenniad, luxurious eating and drinking incapacitate us for a proper degree of bodily exercise, and take away all desire for it. The evil is increased by the declining powers of digestion, at a period when the excitement resulting from indulgences of the table is most relished. Hence the great organs become oppressed, not only by the too great daily supply, but by the remains of preceding repasts still lingering in the body. The best remedies or preventives will not be adopted by one in one thousand—temperance and exercise. But many will adopt the second best means of preventing

diseases and premature death. These are, light food and drink, with constant attention to the great safety-valve—the bowels. To which ought to be added, EXERCISE, either active or passive, daily, between breakfast and dinner. If, in the eighth Septenniad, when a disposition to corpulency appears, attended with any of the warnings already mentioned, the individual does not, at once, abandon turtle-soup and Champagne, and confine himself to fish, poultry, game, and pudding, with a moderate portion of light wine, daily aperient medicine, and exercise in the open air, he may calculate on a visitation, in that or the next Septenniad, of apoplexy, paralysis, dropsy, or other disease that will cut short the thread of existence,—or render life a burthen instead of a blessing.

This is the admonition of long experience and extensive observation. It is a prescription without a fee, and worth at least three times the price of the book in which it is contained. If adopted, it will save many a valuable life—prevent many a domestic calamity—and insure much individual happiness.

GOUT.*

Gout, like consumption, is often hereditary—often acquired. In the former disease we are punished for the sins of our fore-fathers—in the latter, for their misfortunes!—This seems hard; but so it is. Large volumes have been written on this painful malady—not perhaps with the object, but certainly with the effect, of mystifying its nature, obscuring its causes, and complicating its treatment. In a very few pages may be concentrated most of what is really known, and much of what can be honestly communicated respecting this dire affliction. It is a near relative—perhaps the original representative of the Patho-

^{*} The location of this disease in any particular Septenniad is rather arbitrary. It has been witnessed in all periods of life, from infancy to old age. Its causes are often laid very early; but, generally speaking, it is a disorder that displays itself most conspicuously after the meridian of life—after the fifth or sixth Septenniad. I have placed it in the eighth Septenniad, as that in which it begins to press heavily on the constitution.—3rd Edition.

GOUT. 183

Proteian family already described in this Essay. It is, in general, the offspring of INDULGENCE and INDOLENCE, though often acknowledging many other parents. Every one of those numerous causes which lead to Indigestion, may be classed as contributaries to gout. Cullen defined it an hereditary disease and indeed it pretty regularly descends with encumbered estates, thus forming the duplicate title to disorder of body and anxiety of mind. In earlier periods, gout was a badge of nobility-or at least of riches; for affluence only could afford to be luxurious. Afterwards commerce brought wealth, and the means of pampering the appetite, with ample causes for impairing the digestion. Gout then descended a step lower in the world, and extended its ravages much wider in society. Still later, civilization and refinement introduced additional sorrows and vexations of spirit: -and, now, the once proud badge of ancestral pride and hereditary honours is affixed to the most mushroom escutcheons—nay, it pays its unwelcome visits to the cottage of the peasant and the workshop of the mechanic!

Gout, whether hereditary or acquired, is only the last link in a long chain of morbid phenomena, to which it generally proves a crisis for the time. It seldom explodes without premonitory symptoms and adequate causes. The causes are all those which disorder the digestive organs—but chiefly luxurious diet and indolence. The regular drunkard is seldom the subject of gout. He becomes the prey of liver disease, and dies of dropsy. It is on the gourmand that gout falls most heavily; though when the hereditary taint is strong, the most rigid temperance and the most systematic exercise will not always stave off the evil. They will greatly mitigate its severity, however, and amply repay the sacrifice that is made. But causes the most varied and opposite will derange the process of digestion—and this disturbance will, in a small number, induce gout—in the multitude, it will produce a worse evil-the Proteian malady-the hydra-headed DYSPEPSY.

In respect to the premonitory or warning symptoms, they are those of indigestion—flatulence, acidity, distention of stomach,

failure of appetite, disrelish of accustomed food, constipation, secretion of uric acid in the kidneys, depression of spirits, irritability of temper, troubled sleep, &c. &c. &c. It is curious, however, that, in a few instances, just before the attack, the feeling of health is stronger than usual, as if Nature wound herself up, and collected all her energies for the approaching conflict.

In the simpler forms and earlier attacks of gout, the pain comes on in the night, usually in the great toe, but sometimes in the heel or instep. The agony resembles that of a dislocated joint—and symptoms of febrile movements soon succeed, as chilliness, quickness of pulse, and thirst. The paroxysm gradually increases in intensity for 18 or 20 hours, abating a little the next evening, to be renewed in the night with absence of all chance of sleep or rest. The afflicted victim is incessantly shifting his position, without ever attaining ease! Towards morning of the second day, there is often a remission, or even solution of the fit, where the constitution is good, and the malady recent. But the attacks vary from 24 hours to as many days, the intervals of immunity being also of various duration, from two or three years, to three or four months, or even weeks.

At first, the paroxysm is succeeded by a renewed state of health and vigour, and the foot is not at all disabled; but, in process of time, as the paroxysms become multiplied and lengthened, successive joints are invaded, till at length the feet and hands are rendered almost useless, and converted into misshapen masses. The enemy now invests the citadels of life, the heart, brain, or stomach, and carries off its victims in one of these unequal combats!

Sydenham, who suffered 35 years from gout, has detailed a host of minute and anomalous symptoms which precede or accompany gout, and modern authors have extended the catalogue. But a great proportion of these ailments had no necessary connexion with gout itself, but were the effects of its causes—namely, disorders of the digestive organs. But this supposed

GOUT. 185

connexion led, and every day leads to most injurious measures of treatment. Gour being considered as a critical elimination of some peccant humour in the body, cordials, stimulants, and generous diet were exhibited by way of keeping up the energy of the constitution, and throwing off the evil by a paroxysm of the malady. In this way, gout was increased in force, and accelerated in its returns, instead of being prevented by the withdrawal of its causes. The Portland powders did mischief enough in their day. The tonics and bitters of our own times are only different modes of doing similar mischief.

As prevention is better than cure, and as full feeding and indolent habits are the chief causes of gout, so temperance and exercise are the most certain preventives. Those who inherit the gouty constitution have the greatest need of early habits of simplicity of diet. There is no necessity for extreme abstinence, for this indeed would often do more harm than good. He who wishes to avoid the pains and penalties of gout, should dine almost always on tender meat and stale bread, eaten very slowly, and drink weak brandy and water, or moderately of good sherry wine. The quantity should be guided by the feelings of the individual. The golden rule is to avoid satiety, and to leave off with the power of eating more. In fine, the same diet that prevents or cures indigestion is strictly applicable to gout. All food of difficult digestion, all acids, and, in general, malt liquors should be avoided, though the QUANTITY is of still more consequence than the QUALITY of our nutriment. This simplicity and temperance of diet is within the reach of all—though only a few will adopt it till too late. Exercise is also within the power of many-not of all. Where neither the one nor the other will be adopted or steadily pursued, there are artificial means of greatly lessening the gouty disposition, and greatly mitigating the force of the paroxysms.*

^{*} The following preventives have succeeded better than any other merely remedial means. The bowels should be regulated by No. 1, taken every second or third night, according to the strength of the predisposition. No. 2

Where regular (not violent) exercise cannot or will not be taken, frictions are a kind of substitute. By these simple means I have known many who have warded off, or considerably mitigated the paroxysms of gout. They are means which cannot do injury in almost any constitution.

TREATMENT DURING AN ATTACK.

In former times, from some indefinite idea that gout threw out some peccant humour from the constitution, and thus gave it a kind of temporary renovation, the mode of treatment, by "patience and flannel," protracted and exasperated the attacks. In modern times, men ran into the contrary extreme. They plunged the feet into cold water, and leeched the parts as if affected by common inflammation after a wound or contusion. This latter plan, though it often cut short the paroxysm in strong constitutions and in primary attacks, yet it also did sometimes transfer the gout from the extremities to an internal organ, and thus endangered or destroyed life. A more rational doctrine led to a less dangerous practice. A medium has been adopted that avoids both extremes. When the attack takes place, the inflamed part should be kept constantly wet with a spirituous

should be taken once a fortnight, or once a month, according to the hereditary or acquired tendency.

```
No. 1. R. Ext. col. comp.

Pil. rhei comp.....āā 3ss.

— Hydrarg...... gr. viij.

Ipecac. pulv...... gr. iv.

Ol. carui...... gt. v.

Ft. pil. xvj. Capt. ij. alternis vel tertiis noctibus.
```

No. 2.	R. Infus. rhei	ziss.
	Magnes. carb	gr. x.
	Tart. sodæ	Зij.
	Vini colchic	mxx.
	Tinct. rhei comp	3j.
	— sennæ	3i.

Ft. haustus primo mane sumendus. Semel vel bis in mense.

GOUT. 187

lotion applied warm, and the clothes wetted whenever they get dry.*

By keeping a loose flannel over the wetted clothes, the parts will be constantly in a kind of vapour-bath, and the pain and inflammation will be greatly mitigated and curtailed. Leeches will seldom be necessary, except in young people, or in plethoric constitutions. This is all the topical treatment that is necessary. The farrage of local applications is sheer charlatanism.

But the chief means of safely curtailing the paroxysm of gout are by internal remedies. These must vary under different states of constitution, but the remedies mentioned below are those which may be safely employed in almost every case, though others may be occasionally necessary.†

The paroxysm will often be carried off by one or two doses of this medicine. If not, it may be repeated for three or four nights and mornings. If the attack is not reduced by that time, patience and milder means must be employed till the disease has

* The following is a safe and efficient application:—

Bo. Liq. ammon. acet...... \(\frac{2}{3} \text{iv.} \)

Mist. camphoræ...... \(\frac{2}{3} \text{vj.} \)

Spir. vin. tenu \(\frac{2}{3} \text{j.} \)

Misce fiat lotio.

† At Night.

R. Pulv. ipecacuanhæ comp. gr. x.Sub. hydrargyri..... gr. ij.Pulv. zingiberis.... gr. ij.

Ft. pulvis, hora somni sumendus ex vehiculo crasso.

In the Morning.

Misce ft. mistura, capiat tertiam partem primo mane, et repetetur dosis alternis horis donec alvus respondeat.

expended its violence. These means must be left to the discretion of the attendant practitioner.

But it must ever be borne in mind that the remedies for the actual paroxysm of gout only repel the enemy for a time. He will speedily return, unless the preventive means of temperance and exercise, with all those precautions which are necessary for the prevention of indigestion, be steadily kept in force. It is through the medium of the digestive organs that gour is developed, and consequently it is by keeping them in the best possible order, that the malady is prevented.*

^{*} As I have entered into a minute detail of the means of preventing and remedying indigestion in a work which has gone through nine editions, it would be useless to enter upon the subject more at large in this place, especially as that work is more widely diffused than this can ever hope to be.

NINTH SEPTENNIAD.

[56 to 63 years.]

GRAND CLIMACTERIC.

In the ascent of a mountain, our steps are slow, and the miles appear long; but, in the descent, on the other side, our paces are quick, and the space which we traverse seems short. It is so in the journey of human life. In youth, and before the meridian is attained, each year appears almost as long as a Septenniad. In the decline of life, each Septenniad seems little more than a year! It is in the latter, or post meridiem part of the journey, that we begin to notice the swiftness of time, and to appreciate duly the value, as well as the shortness of life! Every day offers materials for reflection on the past, and retrospection instinctively veers round to prospective glances into the future. It is said by the poet that—

"Heaven from all creatures hides the book of fate,
All but the page prescribed—their present state."

This is perfectly true, as respects animals; but does not strictly apply to man. The ox and the sheep see their companions slaughtered, without any apprehension of death. The startling sight of blood, and the groans or struggles of their murdered mates, occasion terror, and prompt them to escape—not from death, but from *injury*. The love of life and the fear of death are different things. The former is *instinctive*, and is implanted as strongly in the breast of the meanest reptile, as in that of man himself. The latter is rational and peculiar to man—the only animal who learns that he must die—and the only animal who believes that there is another world, where his actions in this one may be taken into account. It is very true that man knows not the when and the where he is to "shuffle off this mortal coil;" but every insurance office can inform him, with

much more precision and truth than the oracle of Apollo, what is the probable number of his days. In this Septenniad, indeed, the most obtuse intellect cannot help perceiving the annual—almost the monthly descent of his oldest friends and acquaintances into the grave. This is not noticed in the earlier Septenniads, because, in fact, there is not then such a marked mortality amongst those of our own age, and consequently amongst those with whom we are most intimately acquainted. But, after the meridian, our attention is strongly drawn to the lapses of life, occurring amongst personages whose images are irrevocably implanted in our memories;—and sombre reflection on the shortness and instability of human existence is unavoidable.

In this Septenniad, the love of money takes the decided lead over the love of sex—and even over ambition. We see, indeed, occasional—perhaps too many—alliances between January and May, at this period; but they are unhallowed unions, destined soon to dissolve! When Love, at the age of 60, pushes aside Ambition and Avarice, it is the ghost of boyish passion resuscitated for a moment from the grave—and, like other ghosts, soon to vanish from the stage.

But the most important feature of the Ninth Septenniad is, the Grand Climacteric—an epoch that has been regarded, in all ages, with something like mysterious awe, as the most critical in human life. Popular opinions of this kind are generally based on observation, however inaccurate, and are rarely the offspring of mere fancy, or a superstitious combination of numbers. Nine times seven forms a remarkable—indeed an appalling multiple, and very few can apply it to themselves, without feelings of the penseroso kind!

But the "Grand Climacteric" is not merely a popular superstition; it has engaged the attention, and occupied the pen of a modern physician of great distinction. As the Essay was written some twenty years ago, it wants that development which Sir Henry Halford's further experience would have rendered more valuable. It is not my intention, however, to draw from

any other source than the evidence of my own senses on this occasion.

The changes in the balance of the constitution which began to shew themselves rather unequivocally in the Eighth Septenniad, become but too conspicuous, as the age of 60 is touched, in a great majority of both sexes. The Ninth Septenniad is clearly the "fifth age" of Shakespeare, typified by the "Justice," possessed of a portly corporation, "with good capon lined"—

"With eyes severe and beard of formal cut, Full of wise saws and modern instances."

Where corpulency does not obtain at this period, a contrary state not unfrequently commences. The fluids of the body diminish in quantity—the softer parts shrink—and the solid parts, as bones, cartilages, ligaments, &c. become more condensed than ever. The vessels conveying the blood from the heart to all parts of the body, begin to partially ossify (as it is commonly termed), and are thus greatly weakened at the junction of the indurated with the elastic portions, rendering them liable to give way from distention or pressure. The cartilages of the ribs being turned into bone, the chest loses much of its expansive and contractile capabilities, and the breathing is less easy, especially when the body is in motion. The joints grow stiff, and the muscles get flaccid. All the senses become much more obtuse—and the various appetites greatly diminished some of them being almost annihilated. By short-sighted man this diminution of enjoyment, in the exercise of the senses and appetites, is keenly deplored, though it is wisely ordained by the Omniscient Architect. Were the appetites to remain unimpaired, while the material fabric is necessarily, but gradually breaking down, the weakened organs would be overpowered and sudden death, or painful maladies would be the consequence. This is sometimes the case, even as it is, when the appetites are stimulated by provocatives, and the tide of enjoyment swells beyond the channels which were destined to confine it.

About this period, too, the teeth, in a vast majority of people,

become deficient in number, and very inadequate to the important function of mastication—while digestion, already weakened, is thus greatly embarrassed, by the additional labour imposed on the stomach. All the internal organs growing more torpid, the secretions necessarily get more scanty. The skin itself becomes more dry, shrivelled, and wrinkled—the veins are enlarged and blue, slowly propelling the vital current towards the heart. In fine, every structure and function in the body shew clear and unequivocal marks of deterioration, gradually, but steadily increasing!

Nor do the intellectual faculties remain unaffected, though they do not always evince a strict correspondence with the failure of corporeal functions. Imagination, wit, and memory may flag; but judgment, understanding, and wisdom remain firm as a rock. Sixty years' experience indeed of human vicissitudes converts temerity into caution—sanguine hope into cool calculation—castles in the air into habitations a little (and but a little) more durable on earth—credulity into doubt—confidence into suspicion—prodigality into parsimony—and contempt of danger into timidity and love of life.

These and various other changes, moral and physical, are so gradual that they cannot be measured by any standard of days, weeks, or months—scarcely indeed of years. But, whether from original defect in the organization, accidental injuries sustained in the journey, or, what is more common, from overworking of the living machine, it not unfrequently happens that, about the ninth Septenniad (sometimes sooner sometimes later), a marked alteration takes place in the rate of progression, or rather retrogression. In the course of a single year, nay of a few months, the physiognomy will present a singular and inauspicious look of deterioration. The character of expression in the countenance is changed—the features are pinched—the eye is lack-lustre—the strength is greatly diminished—the flesh wasted or bloated—the voice feeble—the gait unfirm—the appetite in abeyance—the thirst often troublesome—the spirits unaccountably depressed; and all this, without any tangible or

visible disease, to explain the sudden declension of the various physical powers!

This is the CLIMACTERIC itself; but not the Climacteric DISEASE. The functions are greatly impaired; but no vital organ has, as yet, been affected in structure. The truth is, that the organs of daily supply are now inadequate to repair the daily waste -and the laws of vitality are no longer able to counteract the chemical laws of decomposition. The whole material fabric is therefore gradually crumbling down. But I believe that very few touch the final goal of existence in this way—at least I have seen no example of the kind. This general dilapidation—this universal decadence of functional power having obtained, for a longer or shorter period, some particular organ or class of organs, gives way in function or structure more than the others, and then we have the "Climacteric disease." Thus the absorbents are frequently the first to fail in their office,—the ancles swell-and effusions take place into the cavities of the brain, chest, or abdomen, with corresponding symptoms. If the effusion be in the head, we have drowsiness, loss of memory, thickness of speech, diminution of muscular power, partial paralysis—and finally, apoplexy of the watery kind.

If the effusion be in the chest, we have cough, embarrassed respiration, inability to lie low in bed, breathlessness in ascending stairs, &c. &c. If the effusion be in the abdomen, dropsy is the "CLIMACTERIC DISEASE." If the organs of digestion and nutrition be the first to give way (which is very often the case), then we have atrophy or general wasting of the body—ending in dropsical effusions.

But it not infrequently happens that the HEART itself is the organ on which the "CLIMACTERIC DISEASE" falls. It becomes enlarged in size, softened in structure, thinned in its walls, and imperfect in its valves. The effects of this disease are far more conspicuous in the function of respiration than in that of the circulation. As at the time Sir Henry Halford wrote, we had not the means of distinguishing diseases of the heart, by the stethoscope, which we now have, so the "CLIMACTERIC DISEASE"

has probably been supposed to fall on the Lungs when the heart was the seat of disease.* In the course of a long experience I have met with few instances of this kind. In those cases where the lungs were apparently affected, the heart was the organ primarily and essentially diseased. Every experienced practitioner, indeed, is now well aware of this fact. At the period alluded to, asthma was generally considered an affection of the lungs alone:—at present, it is known that, in nine cases out of ten, it is attributable to, or combined with, disease of the heart.

And here we have a most important subject to consider. In the climacteric decline, and before any one particular organ breaks up—when we have a great deterioration of several functions, without marked disease of any one structure,—is there any chance of checking the progress of decay, or staving off, for a time at least, the climacteric disease? This question is not so easily solved, even by experience, as might be expected—and for this reason—that all the phenomena of the climacteric decline occasionally present themselves in people who are very far short of the ninth Septenniad—and where recovery often takes place. There is no reason why the same might not occur in the climacteric period, and yet not be the climacteric decline. There is a curious imitation of the Grand Climacteric that manifests itself among young women, from the age of 20 to 30 years, and which I have often observed. They appear to be fine plump healthy girls till the above period, when they begin to lose flesh, droop in spirits, grow languid and pale, with defective appetite, torpid secretions, and, in short, a general break up of the health, without any evident cause—without any tangible disease of organ or function. It is seldom fatal, though I have known it go on till death closed the scene. More frequently it takes a turn for the better—sometimes without any apparent reason—more

^{* &}quot;Of the various immediate causes to which this malady may owe its commencement, there is none more frequent than a common cold."

[&]quot;When it combines itself with a common cold, the symptoms of catarrh continue to manifest themselves, and to predominate throughout the greater part of the duration of the climacteric disease."—Sir H. Halford.

often from some love-fit—or marriage—or TIME, which cures love-melancholy, as well as this erotic decline. Though the cause of this pseudo, or premature climacteric is not always apparent, its real nature rarely escapes the notice of the experienced physician. It is little under the control of drugs!

Whenever the state of society or the times we live in produces an unusual number of old maids, we are sure to find on the sick-list, a proportionate number of young maidens. Who does not daily visit families where three, four, or five beautiful and amiable young ladies, from sixteen to six-and-twenty years of age, are seen sitting round the work-table, or iterating mechanical music at the piano, from month to month—from year to year—"Nobody coming to woo."

Is it wonderful that this monotonous life, this cheerless prospect, should make serious impression on the sensitive minds of these young creatures? We see the lily gradually usurp the place of the rose, on some of their cheeks—and the state of health which I have just described, steal slowly over the drooping frame. The parents take alarm—the best advice which the town can afford, is procured—bark, steel, myrrh, camphor, and assafætida are swallowed—and even good old Port; but in vain! The bloom of health refuses to return to the faded cheek—and the doctor is blamed for the inefficacy of physic!

There is but one remedy that promises any advantage in such cases—and that is exercise. The sedentary life which young females lead, and the avocations of music, painting, reading, &c. are all injurious; and nothing but gradually-increased exercise of the body in the open air offers a chance of checking the moping melancholy of hope deferred and expectations blighted!

But to return from this short digression. In several instances that have come under my own observation, and where all the symptoms of the climacteric decline—and that after the age of 60—were unequivocal, the constitution has rallied, at least for some years, and the individuals have died at last of other diseases. This has happened where especial care was taken—

[&]quot;To husband out Life's taper at its close,
And keep the flame from wasting by repose."

It was not, by repose, however, in the ordinary acceptation of the term—by reclining on the sofa—and stimulating a jaded appetite by provocatives. The farrago of tonics, cordials, and nutriments, in such cases, only tend to consume the pabulum of life more rapidly, and extinguish the flame more quickly. The repose is that of passive motion in a carriage—if possible in an open one-perpetually changing the air and scene. It is now nearly twenty years since my attention was strongly drawn to the subject, by a remarkable example. A gentleman near the close of the Ninth Septenniad, suddenly fell off, with all the symptoms of the climacteric decline—and some symptoms that indicated the commencement of even the climacteric disease. A favourable season presented itself—he was rolled along in an open carriage, daily, for three months, and over a space of 3000 miles. He recovered flesh and strength, and was killed by an accident two years afterwards. Since that period, I have ascertained that several similar instances of recovery have taken place, by a similar procedure; and I have no doubt that this remedy, where it can be procured, is superior to all others on such occasions as the present. The remarks which I have made on travelling-exercise in the open air, will apply to the present subject with force.

The climacteric disease is not confined to a particular part, or a peculiar form. It is the breaking-up of function or structure, or both, in the weakest organ of the body. When a function totally or principally fails, there can be little doubt that the structure of the corresponding organ or part must be more or less changed in its molecular organization, though that change may not be visible to the eye or demonstrable by the scalpel.

Although the function of digestion would seem to be the first, or amongst the first to fail, in the climacteric disease, yet it does not appear to be the one which leads directly to the final issue. Defect in assimilation (the conversion of the food into nutritious blood), is much more frequently the cause of the emaciation and debility, than the mere loss of digestive power. Dropsical effusions into the different cavities, especially those of the chest and

head, are the most common forerunners of death, in the climacteric disease. The *former* occasion difficulty of breathing in ascending stairs, with some cough and wheezing:—the *latter* render the individual drowsy, stupid, forgetful, torpid, palsied—and ultimately apoplectic.

The heart, as I said before, is not unfrequently the organ on which the climacteric disease falls. It grows flabby in structure—dilated in its cavities—attenuated in its walls—and imperfect in its valves. This is the most common cause of the dropsical effusions, the difficulty of breathing, the cough—and those symptoms which, at a former period, were set down as affections of the lungs.

It would be a tedious, and, perhaps, useless task, to detail the various ways in which the CLIMACTERIC DISEASE winds up the drama of human life. The function of the KIDNEYS often fails, with corresponding change in their structure and secretion. This is a form of the climacteric disease which has been much overlooked, but which is now attracting considerable attention. The same may be said of the LIVER. Defective function in this organ prostrates the strength, and reduces the flesh, in a most extraordinary manner. It arrests nutrition, and thus subverts the powers of life, without producing any very marked phenomena that might awaken suspicion as to the cause.*

^{*} Since the second edition of this work was issued, an interesting case occurred in the practice of the author, which is worthy of notice. A gentleman, aged 60, who was rather corpulent, and had been something of a "bon vivant," began to complain of weakness and a sense of load or oppression at the pit of the stomach. This symptom continued for seven years—namely, till the day of his death. He was examined by several of the most eminent physicians and surgeons of the metropolis, and no one could detect any local or organic disease. He gradually, though exceedingly slowly emaciated, with a more than corresponding loss of strength. Still the "load at the pit of the stomach" was his only complaint. No tumour—no tenderness could be detected there. He presented, in fact, during the last two years of his life, an apparently excellent picture of the climacteric decline. He took to his bed at last, and after three or four months' confinement, died. We were all anxious to examine the body, and free permission was given. The heart and lungs were sound. The gall-bladder contained more than fifty

It is humiliating to confess that, in climacteric diseases, palliatives only can be offered by the most skilful physician—and it is little less painful to observe the amount of mischief which is every day inflicted on humanity by rashness, empiricism, and ignorance, in such cases. Modern researches in morbid anatomy, have not enabled us to cure diseases that were previously incurable; but they have shewn us what are and what are not susceptible of remedy. We are thus guarded against doing harm; whilst the unprincipled charlatan, having no such check on his presumption, administers powerful drugs (for they are not remedies) in complete ignorance of the nature of the malady, and thus precipitates his victim into the grave, or, what is worse, aggravates his sufferings, during the remainder of his life!

Death, from the climacteric malady, is generally easy—and often sudden, at last. As will be shewn farther on, it is, as nearly as possible, the death of Nature, which is always easy—antedated, indeed, a few years, as to time, and considerably abridged as to duration. There is here no violent struggle between a sound constitution and an accidental illness. It is like the crumbling down, stone after stone, of an ancient castle, compared with the demolition of the same edifice, at an earlier period, by catapultæ or cannon. As the mantling ivy procrastinates the fate of the tottering tower; so, change of air and

gall-stones of various sizes. The stomach was not diseased. But the most remarble phenomenon was a total disorganization of the psoas muscle, on the left side, which was converted into a bag of the most putrid and offensive matter, so that no trace of the muscular structure was left. This must have been the effect of a long time—perhaps some years. Yet so slow was its growth that he never complained of pain in that side, till the day of his death! The gall-stones, no doubt, occasioned the sense of "load at the stomach," which he complained of for seven years, but no jaundice was produced by them, because they never got into the ducts, so as to obstruct the flow of bile into the intestines.

Here then was an apparent "climacteric disease," which, without the light of a post-mortem examination, would have been put down as a gradual break-up of the constitution independent of any local disease. Yet there is not a doubt that the gall-stones occasioned his long-standing misery of "load at the stomach," while the lumbar abscess was the cause of his death.

scene, with the mildest restoratives, will sometimes prolong the existence of the drooping human fabric, and add a zest to the cup of enjoyment till the bowl of life is drained!

But the climacteric disease is not the only, or even the chief malady of the Ninth Septenniad. Before this period, the balance of the constitution begins to be materially altered, and the head encounters many dangers, not only from its own vessels, but from the affections of other organs, especially the heart and the stomach. Apoplexy and paralysis, therefore are more common in this, than in any preceding-or perhaps succeeding epoch of existence.* It is now that the man of letters, the statesman, the lawyer—all who have worked or over-worked the intellect, for years, may dread the failure of its material organ. It was in this Septenniad that the "GREAT UNKNOWN," whose mental lucubrations surprised and delighted a hundred millions of the human race, experienced the break-up of that brain, by excessive labour, which might otherwise have sustained the wear and tear of moderate avocation, for many years longer! Grief and chagrin, no doubt, accelerated the fatal event. The magician's death may prove a warning to his survivors, not to expect too much from a mechanism so delicately constructed as the material organ of the mind.†

Gout, too, having disabled or deformed the feet and hands, begins to shew inclination to attack more vital parts—and, very

^{*} I have placed it, however, at the close of the eighth Septenniad (at the age of 55 or 6) as a period when it often appears.

[†] Sir Walter Scott's tour to Italy was ill-timed and ill-managed. Worn down by inordinate mental labour, and depressed by pecuniary losses of no mean kind, the excitement of Italy was far too great. Had he travelled in cheerful company through the sublime scenes of Switzerland, his health might have been recruited, and his brain composed to rest. Italy was the very worst place he could have visited in his state of health—and the result was—apoplexy, and slow destruction by its sequence, paralysis!

Byron undermined his health by excitement, though his premature death was occasioned by his own obstinacy in resisting necessary depletion, when overtaken by a high degree of inflammation of brain and lungs! He had too much confidence in himself, and too little in his medical attendant.

often, this child of luxury and intemperance turns parricide at last, and destroys the author of its own existence! It is now too late to think of expelling this offspring of indolence and epicurean indulgence, by exercise and abstemiousness. The ingrate has his victim in his power, and may be soothed, but not bullied. Thousands are annually hurried to their graves by the ignorant practice of charlatans who pretend to cure gout at this advanced period of life, by potent medicines that destroy the material tenement in the vain attempt to dislodge the enemy by force, instead of persuasion.

At the age of 60, the merchant, the lawyer, the physician—the whole of the Bureaucracy, begin to find that labour is not such a pleasure as it was twenty years previously. They love money as much as ever they did, but the pursuit of it is not quite so delightful. Then it is, that they long for retirement in the country, and begin to quarrel with the smoke, and dust, and foul air of the city and town. They purchase their villa; and, for a short time, they are amused with the arrangements and improvements going on around them. Do they remain contented? The Roman bard has answered that question, nearly two thousand years ago.

"Româe Tibur amem ventosus, Tibure Romam."

In London, the distant tranquillity of the country seems a foretaste of Paradise. The haven is found;—but rural quietude soon begins to wear the aspect of irksome solitude—and solitude proves to the mind what starvation is to the body. The pabulum of existence seems to be withdrawn from the citizen's mind, and he longs for the excitement, the bustle, and the stimulation of the metropolis! This is not the discontent of each with his lot, which Horace alludes to, in his celebrated satire. It is the result of a physiological, and not a psychological principle. The habits of forty years cannot be changed, with impunity, at the Grand Climacteric. It is then too late—and it is then too early. Too late, to acquire new habits—too early to renounce old ones—the decrepitude of age not having then arrived. But as it is very clear that the climacteric period is a period of transition,

so it would be wise to make the change from activity to retirement one of gradual, not abrupt transition. Inattention to this has been the rock on which many a valuable life has been wrecked—and the cause of much happiness being turned into misery. Retirement, even at the close of the ninth Septenniad, requires resources which few minds, accustomed to the turmoil of active life, possess. Even the pursuits of literature are feeble substitutes for the previous avocations—unless there be something to write as well as to read. The passive amusement which works of fancy afford, in the perusal, will not always keep off ennui—nor will books demanding close attention of the mind, compensate for the strenuous exertion which that mind had undergone for many years in laborious or arduous professions. The mind then is unequal to such a task.

About the period of the Grand Climacteric, various moral and physical causes combine to produce a considerable depression of spirits, often amounting to a degree of melancholy. The decline of our corporeal powers would alone induce more or less of this dejection of mind; but there are many other causes. Very few pass the sixtieth year, without experiencing great tribulations and disappointments, however prosperous may have been their worldly affairs. They must have lost fathers, mothers, brothers, sisters, children—and a great majority of their nearest and dearest friends, as well as of their oldest and best-remembered acquaintances! The farther we advance on Time's list, the more numerous become these mementos of our own doom;—and reflection on the daily ebb of human existence around us, cannot fail to cast a settled gloom, however slight, over the prospect in advance!

This natural and inevitable depression of spirits is greatly aggravated by the sudden transition from activity to idleness, in retirement from avocation, whatever that avocation may have been. Many examples of this kind have come within my knowledge—some of them tragical—some ludicrous—and some tragi-comic. There are few who cannot call to mind instances of this description. I shall only allude to one.

A gentleman, of great talent and industry, who had amassed a princely fortune in an honourable profession, and established an enviable reputation, said to himself, as he closed his sixtieth year;—"Now is the time, when my riches are ample, my faculties unclouded, my health unimpaired, to retire from the turmoil of business, and spend the rest of my days among woods and lawns, meadows and cornfields, with Nature smiling round me, and the air itself carrying the balm of salubrity on its wings."—The suggestion was quickly put into execution. A magnificent villa, ample park, and beautiful pleasure-grounds soon owned a new master. The honeymoon of rustic life and rural felicity glided smoothly away, in viewing his domain and receiving visits from the neighbouring gentry. He often exclaimed in the words of the poet—

How bless'd the man who crowns, in shades like these, A youth of labour with an age of ease!

But, in a few months, he began to feel that he wanted something, though he knew not what. Like Miranda, on the enchanted island, there was a link deficient in the chain of contentment. And what was this undefined something? the "flattering unction" which, for thirty years, had been daily applied to the soul by dependents, clients, friends, and the public. For this the luxuries of the table, the sports of the field, and the beauties of Nature, could not offer a substitute. incense that is long poured out at the shrine of Fame-no matter how high or low the station in life-from the mean mechanic up to the inspired bard-becomes, in time, as necessary to the happiness of the mind, as food is essential to the existence of the body. This principle was overlooked, or not understood by the talented individual in question; but it did not fail the less to operate. Another element, scon afterwards, came into play. The novelty of the rural scene wore out, notwithstanding the excursions into the neighbouring districtsand satiety was the consequence. But satiety to a mind long accustomed to activity or adulation, rests not stationary. It

passes into disgust—too often into despair.* The stately oaks of the park, instead of exciting sensations of pride and pleasure, suggested at length, the horrible idea of suicide! Had not a prudent, and somewhat precipitate retirement, from the country to the city, been effected, it is highly probable that the lord of the manor would, ere long, have been found suspended from one of his own trees! He tugs at the oar to this hour, though he has rounded his 70th Winter—not for love of lucre, but from fear of ennui.†

This principle, propensity, or whatever it may be called, extends even to the brute creation.‡ It is not a disease in itself, but it leads to disease, and even to death. It is a kind of nos-TALGIA. The Swiss longs to return to his mountains—the merchant to his counting-house—the lawyer to his briefs—the physician to his patients—the shop-keeper to his counter—the banker to his balance-sheet—the broker to the exchange—the pensioner to place—the minister to the cabinet—and perhaps, the cidevant Monarch to the abdicated crown. In fine, almost every human being who retires from his avocation or pursuit, in the ninth Septenniad, may calculate on experiencing more or less of the nostalgic yearning, which will diminish his anticipated happiness, and probably curtail the duration of life.

These observations, founded on some knowledge of mankind, may not be unworthy of consideration by a large class of society in this country. The amount of misery produced by a false

^{*} Reflection, too, for which the active man, in full employment, has little leisure, becomes, in retirement, a source of misery. The mind dwells on the sombre scenes of declining life, and has not the means of escaping from its own melancholy anticipations amid the bustle of human intercourse!

 $[\]uparrow$ This portrait has been applied to an eminent medical personage. It was not drawn from any individual in the medical profession, though probably it may apply to several.—3d Ed.

[†] The dog, the cat, every domesticated animal, pines on being removed from its accustomed locality and acquaintances. So does the wild animal on being introduced to civilization and refinement. The tiger and the vulture would infinitely prefer the putrid carcase of a buffaloe, amid the jungles of the Sunderbunds, to a choice leg of mutton in the Zoological Gardens.

Man is fond of variety; but Nature abhors sudden change. In the transition from a life of labour to an age of ease, business and retirement ought to be dovetailed, and the line of demarcation between the two should never be abrupt. In many cases, it is less safe to leave business than to allow business to leave us. The latter is mortifying,; but the mortification is salutary, because it corrects a greater evil than it creates.

As it is in the ninth Septenniad that we perceive the most unequivocal mementos of declining life, so it is in that period that we begin seriously to review the past and meditate on the future. The retrospective and prospective views are anything but cheering. Often before this epoch, we hear and repeat the exclamation of Solomon—"all is vanity and vexation"—but it is now that we reflect on it, and acknowledge its truth! When we look back as far as memory can stretch, we are forced to admit that our toils have been inadequately rewarded in general, and were often fruitless-that our hopes have seldom been realized, and were always alloyed by our fears and disappointments-in fine, that, if our pains and our pleasures, our privations and enjoyments were put into the scales, the balance would be against the latter! And if this be the case when we have youth, and strength and spirits on our side, what have we to expect, when the energies of the constitution are fast ebbingwhen infirmities are taking their place—when the relish for every enjoyment is gradually fading away—in short, when all (or nearly all) the blandishments of life are gone! Were it not for strong moral motives, and still stronger instinctive impulses, aided by religious feelings, man, at this stage of the journey, would be apt to sink into apathy, if not despair. But he cannot pause in his progress to the final goal; on the contrary, he appears to proceed with an increased impetus. Hope, too, never entirely deserts the human breast—and always sheds a gleam of sunshine over the darkest scenes of adversity. Yet even this "angel of life" would not enable the most Stoic philosopher to view the last sad stage of human existence, with

much serenity of mind. No! Religion only—the Christian hope of immortality in another world, can alone fortify man against the ills of this. It is through the influence of Religion that man can bear with patience, and even cheerfulness, the infirmities of age, and contemplate, without terror, that awful and mysterious transition to another state of being, through the agonies of death, the corruption of the grave, and the resurrection of the body!*

^{*} Determined suicides (reason being perfect) were infinitely more prevalent under the influence of the Heathen Mythology than under the Christian dispensation. In the former case, not one of the warriors who rushed upon their swords, or the philosophers who swallowed hemlock, believed in the popular religion—if religion it could be called. In the latter case, the very few who destroy themselves are either sceptics or maniacs. Mr. Whitbread, Sir S. Romilly, Lord Castlereagh, among others, laboured under congestion or some vascular affections of the head, when they committed suicide. Not so, perhaps, Cato, Pompey, and Cleopatra. Since the French revolution, when death was determined by the National Assembly to be "everlasting sleep," our Gallic neighbours have often imitated the heathen philosophers, and wooed the grave as a refuge from real or imaginary woes! Although the population of Paris is little more than half that of London, the number of annual suicides there, is more than double the number that occur on the banks of the Thames. The deduction is obvious.

TENTH SEPTENNIAD.

[63 to 70 years.]

This is apparently the sixth age of Shakespeare.

The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side;
His youthful hose well sav'd, a world too wide
For his shrunk shank—and his big manly voice
Turning again toward childish treble, pipes
And whistles in his sound.

Now if the Bard of Avon had taken Solomon's calculation for his text, viz. the "three score years and ten,"—this ought to have been his seventh age, or "last scene of all." But it is impossible to reconcile Shakespeare with Solomon-nor is the poet's description very easily reconciled with any computation of the life of man, whether by septenniads or decenniads. It is very certain that Shakespeare's sixth age does not accurately correspond with the last seven years of life according to Solomon's calculation. The above description would be quite strong enough for the seven years that succeed the "three score and ten." The very survival of the "Grand Climacteric" without any specific or mortal malady having presented itself at that epoch, argues an originally sound constitution; and whatever the actuaries may say, I believe that the Tenth, or last Septenniad of the Solomonian computation is more secure from casualties than the First, or infantile Septenniad. At birth, we are exposed to a host of known and unknown diseases which snap the tender thread of life at a fearful rate. From sixty-three to seventy, we are exposed to rather less than the ordinary wear and tear of life, together with those natural organic changes which ultimately stop the wheels of the machine, no doubt, but which are productive of little additional embarrassment during the last of the ten Septenniads.

According to our experience at present, the sixth age of

Shakespeare would apply to the Eleventh rather than to the Tenth Septenniad—and his seventh age is now only seen in extreme senectitude—say at 80 years and upwards. No such thing as "second childishness and mere oblivion" occurs at 70, or even 75, unless from disease or idiotism. Some solution of this may be found in the fact that, even since the days of Shakespeare, the value of life (to use the language of the insurance offices) has increased at least seven years:—that is to say, the probable duration of life is seven years longer now than it was two centuries ago, in this country. The calculations may have been erroneous, in days of yore, for want of accurate data; but still, there is every probability that longevity is increased within the last two centuries.

In respect to Solomon's computation, it is perfectly well known that, in hot climates, and especially in the eastern world, the average duration of human existence is at least seven years below the average of northern regions. This, indeed, is not admitted by the learned Dr. Prichard, in his erudite physical history of mankind; but the doctor had a theory to support by the doctrine of equality of life all over the world, and probably leaned a little too far to those facts that favoured his own hypothesis.

The changes which occur in the Tenth Septenniad, are perhaps less remarkable than in either of the two preceding epochs, whether we regard the observations of the spectator or the feelings of the individual. The functions, however, continue to diminish progressively in activity—the bones become more dry and brittle—the cartilages more bony—the muscles more rigid—the various circulating fluids more slow in their current—their channels less elastic—the valves of the heart more or less indurated—the great arteries partially ossified—the circulation of the blood feeble and irregular, or too strong for the vessels, according as the heart is in a state of atrophy or morbid enlargement—the joints get stiff and sometimes contracted—the head droops forward, from absorption of the intervertebral substance—the skin becomes more and more wrinkled, from the

general shrinking of the whole body—the eyes sink deeper in their sockets, and become flatter, requiring glasses of augmenting powers—the humours of the eye are less limpid, and the lustre is gone—what remains of the hair is now white, or even silvery —the tears flow from the slightest mental emotion or external irritation*—the appetite loses all its keenness, and the power of digestion is greatly impaired, because little is now necessary to recruit the trifling daily waste of the corporeal fabric—the secretions and excretions are (with certain exceptions) diminished to one-half their former amount, in consequence of the inactivity of the organs, and the slender inlay of nutriment—the relish for all enjoyments, intellectual and bodily, fades slowly away, and is forgotten, or remembered with a sigh—the sockets of the teeth being absorbed, the teeth themselves drop out, and that singular feature of senility, the approximation of the nose and chin, becomes painfully conspicuous to the byestander! † The sen-

It was not fair in Johnson, to class these two illustrious individuals together. Marlbro's infirmity was the natural effect of age—Swift's was that of disease—of idiotcy. Cowper's end was still more deplorable, because his monomaniacal illusion was religious despair, than which there is not a more horrible infliction on humanity! The materialist's horror of annihilation is bad enough, but Cowper's conviction that soul and body would be broiled to all eternity in sulphureous flames, was a hell upon earth—happily annihilated by the kind hand of death! It was a great pity that Cowper's spiritual advisers had not a foretaste of this insane incineration by a plunge into a bath at 150° of Fahrenheit! Most richly did they deserve it.

† The premature decay of the teeth in our own times, as compared with even fifty years ago, must have arrested the attention of most observers. For many years I have been endeavouring to form some calculation of the difference, and to account for its causes. I cannot say that I have been successful in either case. Suppose out of a large assembly of people we were to select the first hundred that had attained the age of 50 years—and then a hundred who had attained the age of 30 years. I think we would find as many teeth in the heads of the seniors as in the heads of the juniors. This ought not to be. There must be some cause or causes. The change of habits

^{*} It is generally later than the Tenth Septenniad, but not very unfrequently even in it, that we see the melancholy, clever, but unfeeling and sarcastic portrait of Blenheim's hero, and Ireland's pride, as drawn by S. Johnson.

[&]quot;From Marlbro's eyes the streams of dotage flow, And Swift expires a driveller and a shew."

sensibility of the whole nervous system (including the five special senses), grows more and more blunt, and impressions are less and less distinct—the brain itself grows smaller, often of softer consistence—and the skull experiences changes in its external form—the limbs lose all their agility, and muscular motion is slow and often painful—the ancles swell—drowsiness is common, especially after food; but sleep in the night is short and imperfect, arising, no doubt, in a great degree, from the inability to take sufficient exercise.* The mucous membranes of the eyes and air-passages become relaxed and turgid, effusing tears from the *former*, and phlegm from the *latter*; hence the watery eye, dripping nose, and wheezing respiration. The

and manners—the increase of sedentary and manufacturing employments, may have done something. The indiscriminate use or abuse of calomel, especially among children, since the beginning of the present century, may have proved no unimportant cause of what a clever American dentist of this metropolis calls "DEVASTATION OF THE GUMS." The people of the United States are remarkably prone to early loss of teeth. It is well known that they swallow enormous doses of calomel on all occasions.

* It may be laid down as a pretty certain rule that, in each Septenniad of human life, the length of time absorbed in sleep gradually diminishes. In early infancy more than three fourths of our hours are passed in profound repose—scarcely disturbed by a dream. In manhood, about one third—in old age scarcely a fourth of the 24 hours is consigned to balmy sleep. There is a vulgar and erroneous notion that old people sleep almost as much as infants. They doze away a good deal of that time which is dedicated to exercise or amusement among the young and middle-aged—but it is not sleep, and, in the night they pass many dreary hours in watchfulness or unrefreshing slumbers! This is one of the greatest taxes on old age, and severely is it felt!

"SLEEP, that knits up the ravelled sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast,"

is often invoked, but seldom kindly descends upon the aged eyes! The bad habits of late hours and midnight studies or dissipation, so often indulged in the early and middle periods of life, tend greatly to-sleeplessness in our declining years. Those who have long repulsed the drowsy God from their doors, when he paid his voluntary visits, will find it difficult to entice him back when they are anxious for his favours.—3d Ed.

septuagenarian, or rather the octogenarian, then, to use the poet's phrase—

"Pipes and whistles in his sound."

These are among the chief physical phenomena which become conspicuous at the close of the Tenth Septenniad, and augment in intensity, during the remaining span of existence—an indefinite period, beyond the reach of human calculation. Sombre as is the portrait here drawn of the decline of life, it is a favourable one, because it presupposes an originally sound constitution, and the non-abuse of it by vice or intemperance. But, unfortunately, very few can expect to glide down into the vale of years in this natural, and comparatively easy manner. Nine in ten of those who touch or pass the 70th year, bring with them some thorn to aggravate the inevitable evils of life's last stage! It is now, when too late, that the septuagenarian bewails the excesses of youth, and the useless anxieties as well as inordinate labours or culpable indolence of middle age! These, he finds, have entailed on him a long catalogue of maladies, in addition to his natural infirmities! On the other hand, the individual who has led a life of temperance, morality, and activity, is now rewarded by a green old age, in which the decay of the powers is so slow as to be almost imperceptible, and thé penalties of nature so mild as scarcely to call forth a murmur! The final decline of life, indeed, is a kind of protracted "CLIMACTERIC DISEASE," in which all the organs appear to wear down with such evenness, that hardly any specific complaint is made or felt by the individual. The whole machine voluntarily ceases to move, rather than experiences any violence in the stoppage of the wheels.

If we turn from the *physique* to the *morale*, we shall find a corresponding decadence as we verge towards the end of life's long journey. As the tenth Septenniad advances, the stormy passions of youth and manhood subside into a state of tranquillity, calm as the unruffled surface of the lake. Love has long taken his departure, leaving Affection as his frigid, but friendly substitute. Ambition, if a shadow of it remain,

has now little else to do than ruminate on the giddy and dangerous heights which it has climbed—perhaps the rugged precipices over which it has been hurled! The pillar of ambition may be as broad at the base as a hemisphere of this globe, and constructed of materials as firm as the molten arms of conquered nations; but the proud figure on the summit is in more peril than

"The ship-boy on the high and giddy mast,"

when the tall fabric bends and cracks over the boiling surge in the midnight tempest. The ample page of history is fraught with illustrations; but these are all cast into the shade by the stupendous dispensation of our own times—the sun of Austerlitz, Friedland, and Marengo, hurled from his high meridian throne, and plunged into the dark Atlantic wave—never to rise again!

AVARICE—sordid, selfish avarice, still grasps, with clenched and fleshless fingers, the bag that holds the darling pelf—a grasp so firm as scarcely to relax under the agonies of death!* But

I asked him if he had lost his credit,—his reputation,—his honour?—He raised himself with animation on his couch, and, squeezing my hand, exclaimed, "No! all that is safe—no stain attaches to my name as a merchant in the City of London." I left him under this transient impression of pride—but probably it did not bear him long up.

^{*} In excavating Pompeii, a skeleton was found with the fingers clenched round a quantity of money! A very remarkable example presented itself to the Author while this sheet was passing through the press. An octogenarian, worth more than a hundred thousand pounds—sinking under a complication of fatal organic diseases, sent for the Author, and, after dwelling for a few minutes on his corporeal afflictions, broke out in a strain of lamentation on the loss of two thousand pounds by a recent fire on his extensive premises! He remarked that it was of little use to prescribe for the disease of the body, unless I could cure its cause—the anguish of his mind! I quoted to him the reply of the Physician to Macbeth; but that afforded him no consolation. I then repeated the celebrated passage from Shakespeare,

[&]quot;Who steals my purse, steals trash—'tis something—nothing—'Twas mine—'tis his, and may be slave to thousands;—But he who filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed!"

P.S. He died soon afterwards, and left an ample fortune to his children.—3d Edition.

my wearly

the possession of wealth (the only enjoyment which the miser experiences) begins to loose its relish in the vale of years, and the very sight of his gold reminds the wretch of the approaching separation from all that he holds dear. The last of the master-passions floats like a wreck on the ocean of declining life, till it becomes a scarcely visible speck, and ultimately disappears!

Thus then, with appetites diminished, desires decayed, passions subdued, and infirmities accumulating, what has man to attract him to this world, or to regret at leaving it? Little!—But that little is, to him, a great deal. It is in poverty that we prize riches—in sickness, health. And so it is chiefly when we approach the final goal of existence that we fully appreciate the just value of life!

"Though dull the close of life, and far away,
Each flower that hail'd the dawning of the day;
Yet o'er her lovely hopes, that once were dear,
The time-taught spirit, pensive not severe,
With milder griefs her aged eye shall fill,
And weep their falsehood, though she love them still!"

It may be fairly doubted, indeed, whether the balance of HAPPINESS is much against the septuagenarian, and in favour of earlier Septenniads. In this late stage of the journey, our wants, and even our wishes are few, and easily satisfied. If early life has been spent in honest industry and temperance, our declining years will be little annoyed by the natural penalties of age. We then hear the tempests of ambition and the other turbulent passions rolling over our heads, and hurling their victims into the abysses of misery or crime, while we are sheltered from the storm in the lowly vale. What says the poet Campbell?

"Hail welcome tide of life, when no tumultuous billows roll,
How wondrous to myself appears this halcyon calm of soul!
The wearied bird blown o'er the deep would sooner quit its shore,
Than I would cross the gulf again that time has brought me o'er."

Pleasures do not constitute felicity, nor pains misery. Many who are capable of enjoying, and do actually possess, the luxuries

of this world, are wretched in the midst of plenty; while others, who are buffetted by misfortunes, deprived of comforts, and harassed with bodily sufferings, are resigned, contented, and comparatively happy! The cause of this difference is not inexplicable. A well-spent life in this world, and a well-founded hope of immortality in the next, may readily account for the one—a long series of breaches against the laws of Nature and of Nature's God, with little or no hope of "another and a better world"—perhaps the apprehension of a worse, inevitably eventuates in the other. Virtue is its own reward, at all periods of life, but it is religion alone that can sustain frail humanity, with any degree of fortitude, under the pressure of adversity, the infirmities of age, and the prospect of death.

Descending, however, from this spiritual source of consolation to material conditions of human nature, there are many curious subjects which appear to have escaped the attention even of Cicero, while portraying the comforts of old age. Some of these may be less dignified or philosophic than those enumerated by Tully, but not less natural or efficient. We know that, in youth, much of our time is spent, and much of our pleasure consists in anticipations of the future—in building castles in the air. In age the scene is reversed. Unable to embark in new pursuits, or continue the old, many of our hours are daily passed in retrospection—in re-enacting by gone transactions—conjuring up long forgotten events—and rehearsing the chequered drama of existence, even from our boyish days! Memory, shattered as it is, now stands our friend, and supplies the place of imagination.

In his half-dreaming reveries, the septuagenarian winds through all the tortuous and devious paths of youth and manhood, extracting pleasure not only from the smiles, but also from the frowns of Fortune, experienced in the diversified journey of seventy years. Misfortunes are now remembered only as difficulties overcome, dangers survived, and sorrows deprived by time of their stings. Along the retrospective vista, joys are painted in mellow tints, unalloyed by those pains and penalties from which they are seldom free in their actual occurrence during the busy turmoil of life. These reminiscences afford more solace to the old man in his arm-chair, half dozing over his cheering glass of port or sherry, between dinner and tea, than many young people can imagine; and they are not attended by the broils, nor succeeded by the headaches, which too often detract from the pleasures of Bacchanalian festivities in the fourth and fifth Septenniads.

There are other peculiarities of the aged, which may admit of question as to their tendency towards happiness or misery. He who has passed his tenth Septenniad, is apt to regard with disdain—sometimes approaching to disgust—the ever-changing manners, habits, fashions, customs, and even creeds, going on in the world around him. He has long embraced the venerable maxim—

"Stare super vias antiquas,"

and considers every deviation from the instructions of his fore-fathers, as a degeneration from the "good old ways" of the world. In these his reflections on modern frivolities, errors, and evils, there is no small share of pride and pleasure, mixed up with the acerbity and wailings of querulous criticisms. Upon the whole, I am inclined to place these among the solaces rather than among the miseries of age.

But however this may be, they are often extremely amusing to the listener. I attended a gentleman for many years before he was summoned, at the mature age of 84, to his final home. When I first became acquainted with him, the steam-engine was the daily subject of his anathemas. This vile automaton he would not admit to be the invention of Fulton or Watt, but that of the "Evil One" himself. It was, in no long time, to ruin half the artizans of England, turning their families into paupers, and themselves into robbers and thieves. But this was not all. The iron and tin mines of Cornwall and Wales would be utterly

exhausted by the manufacture of hardware for Europe and America, so that we should not have a nail to drive into a door or a ship's bottom!

GAS fortunately changed the theme. Nobody could doubt that this was the invention of Lucifer. It vitiated the air we breathe—it poisoned the waters, so that the fish of the Thames could not live among the drainings of the gas-works. The coal-mines of the North would soon be exhausted, and the whale fisheries would be at an end, as oil would soon be useless. The day of retribution, however, was not far distant, for the metropolis and all the great cities of England would one day be blown into the air, by a general explosion of this infernal machine!

Gas, in its turn, gave way before a still greater evil—steam navigation. The days of England's naval supremacy were numbered!

"The flag that braved a thousand years,
The battle and the breeze,"

would soon be struck for ever! The hardy race of tars who could "hand reef and steer," in the heaviest gale of wind, would soon degenerate into a band of squalid half-broiled wretches, doomed, from morning till night, and from night till morning, to heave up coals under a cauldron, or grease the clanking machinery of a steam-engine. Oh, it was melancholy to behold a fine vessel squatted on the water like a duck, with fins for sails, and a huge chimney for a mast, belching forth smoke like a glass-house, and consuming more fuel in a day than would warm the hearths of half a parish for a week! Such a system would, in the next war, strike Great Britain out of the map of independent kingdoms. Had Napoleon been supplied with steamers to tow his flotilla across the Channel in a calm, England would now have been a province of France, and the Czar of Muscovy a sous-prefect of Petersburgh!

Strange to say, this anticipated subjugation of his country by foreign bayonets, was, all at once, absorbed and forgotten in an event of a very different character—Catholic Emancipation.

Although there had been premonitory lightnings for some years in the West, this stupendous disaster came on the old gentleman like a peal of thunder, for which he was quite unprepared. In the sudden conversion of Peel to Popery, he saw clearly portrayed the advent of the Scarlet Lady of Babylon, the subversion of the Protestant Church, and the dominion of Antichrist! Already the approaching tortures of the Inquisition had nearly suspended the racking pains of gout, when the wheel of fortune once more revolved, and the gift of prophecy was required in a new quarter of the compass.

The Emancipation of Irish Catholics was bad enough, but "Reform of Parliament" was a dispensation that could not but speedily bring down a signal and awful punishment on a guilty nation! The political frame of society would now be rent asunder, and the great pyramid of ranks, orders, and gradations would be inverted, and set on its apex, with its broad and unwieldy base uppermost! Such a fabric could not stand a single year, without breaking down and involving all classes in one common ruin! One, two, three years elapsed, and, to the astonishment of the prophet, the pyramid stood firm on its apex! One day, when I entered his apartment, I saw *Eureka* in his countenance. He had evidently solved some great problem, and was bursting with the discovery.

"Doctor, said he, you have often asked me if the pyramid were still standing on its apex? I can tell you now why it yet stands. Did you ever, when a boy, amuse yourself by spinning a TOP?" I answered in the affirmative. "How did you make the TOP stand on its pivot, with its broad and heavy end uppermost?" By whipping it certainly, I replied. "That's the very point," cried he. "The political TOP is kept on its apex, at present, by perpetual revolution, whipped round and round with a scourge of scorpions by that fiend O'CONNELL! But the quicker and the longer it revolves, the greater will be the crash when it comes down."

This amiable and venerable prophet did not live to see any of his predictions fulfilled—and most of them were forgotten even

by himself. But he derived more solid advantages from his prophecies than if they had all been verified to the letter. In his philanthropic wailings over the evils that were to befall his posterity, he forgot a great proportion of his own personal infirmities and sufferings. Days, months, and years of bodily pain in himself were thus beguiled by ruminations on the imaginary ills of others! Nor is this a rare or solitary instance of the musings of the mind when the body is bowed down by age. The species of solace illustrated by this example is diffused through every ramification of mankind, varied in kind, mode, and degree, by individual temperament, education, and habits of life.

Perhaps the humane reader may not be disinclined to learn the *finale* of the worthy personage alluded to in this instance. A slight attack of apoplexy impaired his faculties, and put an end to his anxieties for the fate of succeeding generations. He passed another year or more in a kind of quiet vegetative existence, with little bodily pain and no tribulation of mind. A second seizure of coma rather than of apoplexy rounded a long life with a short and transient slumber that ended in eternal sleep.

But notwithstanding these and many other sources of solace under the pressure of years—and although indulgent Nature endeavours to provide for the comfort and happiness of her offspring in all periods of existence, when her laws are not outraged; yet it is but too true that, in civilized society, declining life brings with it a long black catalogue of calamities and sufferings which were never designed by our Creator, and which are the penalties we pay for civilization, refinement, luxuries, and excesses, in youth and manhood. The wild animal decays and dies with little or no pain or suffering. Compare this with the horse, domesticated and civilized with man! He is afflicted with nearly as many maladies as is his master! So of the unsophisticated Indian and the polished European. Were there no considerations of present inconvenience, but only the knowledge of what is to be the lot of old age, the exhortation

to temperance and exercise in early and middle life, deserves the deepest reflection. After the ninth or tenth Septenniad, neither prevention nor cure of corporeal afflictions need be expected. We are then doomed to suffer for early indiscretions, without hope of mitigation! How many thousands would then give kingdoms for a few years of immunity from pains and penalties which they laid the foundations of, when it was in their power to prevent them!

It is not a little curious that, amongst the most wild and uncultivated nations on the earth, AGE is venerated and honoured, even on its own account; whereas in states of the highest cultivation and refinement, we frequently see the diseases of body and mind treated with contempt—too often with ridicule! This is passing strange, knowing as we do, that the life of man is so short, that the young may be said to be actually treading in the very steps of the aged-hurried on by irresistible fate to the same melancholy goal—and plunging, like their parents, into the same gulph of oblivion at last. If some cruel tyrant precipitated daily into a dark and dismal dungeon a certain number of his subjects, there to linger and die without food or drink, what would be thought of those last thrown in, if they made themselves merry with the agonies and death of those who had preceded them by a few days! Yet such conduct would not be less rational or humane than that which sports with the infirmities of the aged, and points the finger of ridicule at the second childhood to which they themselves are fast advancing!

It is strange that we should dread or despise that which we all wish to attain—LENGTH of YEARS.

"Age, says a late writer, ought to be venerated and respected, especially when we consider it free from the dominion of impetuous passions, and endowed with a greater share of experience than appertains to other periods of life. Nay, we may advance another step, in depreciating the calumny too generally directed against the condition of the period, by observing that, when old age is devoid of unpleasant reflections from the conduct of a past life, and of diseases from the im-

prudence of former years, men in easy circumstances find it an extremely comfortable state."*

There is much truth in these observations, though the picture here drawn of old age may be somewhat too flattering. It tends, however, to shew, what I have elsewhere urged, that all the advantages of life are not concentrated in its earlier periods but scattered, however sparsely, over the ulterior epochs of man's existence here below. When we mean to express our most fervent desire for the welfare of an individual, we wish him-"LONG LIFE." The Eastern Nations have carried this to a hyperbolical excess. "May you live a thousand years," is an ordinary salutation—and the sacred text is well known— "honour thy father and mother, that thy days may be long in the land." All these shew that protracted existence has, in every age, in every clime, been considered THE greatest boon which could be conferred by Heaven on a mortal being. I am far from agreeing in the propriety of this "universal prayer." Health and contentment are infinitely preferable to length of years, which must be attended with infirmities—too often with sufferings. Yet a contemplation of tottering age and octogenarian imbecility ought to supply any thing rather than food for gratulation, much less mirth or satire to the young and vigorous. They are prophetic mirrors which reflect the future form, with as much fidelity as the polished glass reflects the living features—but with this important addition, that they portray the moral as well as the physical condition towards which we are verging!

^{*} Dr. Jameson on the Changes of the Body, &c.

ULTRA-LIMITES.

[70 to 0.]

That ends this strange eventful history!

The Almighty, for wise purposes, has implanted in every human breast, an instinctive love of life and horror of the grave. But had the limits of man's sojourn on earth been accurately defined—had the "THREE SCORE YEARS AND TEN," been the maximum of his days, the instinct in question would have been a fatal gift, and utterly destructive of even a moment's happiness here below. The Omniscient Creator will'd it otherwise. For him who is advanced, however far, on Time's list—even for the septuagenarian, so ample a margin is left, and so completely involved in obscurity is the further boundary of that margin, that no one can calculate his own destiny,—no one can foresee the day or the year that is to be his last. On the contrary, every one indulges the hope that he is not next on the list of departures from the social scene.

Et mihi forsan tibi quod negârit, Porriget hora.

The grisley monarch, in ninety-nine cases out of every hundred, approaches at last in disguise, and, waving his Lethean Sceptre, seals in unwaking sleep the eyes of his victim, now as unconscious of the struggle that separates soul from body, as he was of the maternal throe that first ushered him into this world of cares.*

Every one knows how prone are the friends and spectators of the dying

^{*} We have heard a great deal of those brilliant scintillations of intellect that sometimes cast a dazzling lustre round the dying bed. Eloquent orations on this topic have been addressed to audiences more disposed to swallow the marvellous than investigate the probable! The whole is, in my opinion, an innocent ROMANCE, calculated to gratify the feelings—perhaps flatter the pride—of the living, by throwing a halo round the couch of the dead.

Although instinctively, and, of course, involuntarily clinging to life, and desiring its procrastination from year to year, yet the octogenarian experiences a series of events that tend to gradually wean him from his attachment to this world—or, at all events, to enable him to contemplate his approaching end with more serenity of mind, than at earlier periods. These preparations are moral, physical, and religious. In the first place, the octogenarian finds that he has outlived all, or almost all his juvenile acquaintances and relations. Father and mother are scarcely remembered in form or feature—brothers and sisters are gone—few even of his own progeny remain on earth, and they are dispersed, and growing old amongst their own families. Those who were born and still survive, when the octogenarian was in the prime of life, have now a numerous offspring, and are themselves beginning to decline into the vale of years!

man, to mark each expression—treasure it up in the mind—and embellish it in the rehearsal. But the experienced physician and the calm philosophic observer reduce these exaggerations within the narrow and sober boundary of truth. Few have had the melancholy task of witnessing more death-bed scenes than myself, whether amid the storms and havoc of war, or in the quiet walks of peace. But no such corruscations of the mind have I ever beheld, when the immortal spark was deserting its uninhabitable tenement. The phenomenon is contrary to Nature and experience—and miracles I leave to those who prefer them to experimental truths.

The alleged fact, though grossly exaggerated, has some foundation. In a very considerable number of instances, the dying man and woman retain possession of their mental faculties till within a very short period of dissolution. And this depends on the nature and seat of the disease. Many maladies destroy life without materially disturbing the organ of the mind—the brain -till the last hours of existence. Pulmonary consumption is one of these, and the list is rather extensive. In such cases, we frequently observe a serenity of mind—a tranquillity—a placid resignation to the will of the Almighty, and even a cheerfulness in contemplating the approaching change. But as to any preternatural blazing-up of the expiring taper, at such moments, it is either sheer imagination in the bye-standers, or a poetical creation of after-thought. No rational or physiological explanation of the phenomenon has been attempted by the historians of these death-bed illuminations. No! They have left them to the easy and convenient solution of supernatural agency. The explanation which I have given is founded on physical factsand with the miraculous I have no concern.

With these he cannot now form new acquaintance, their habits and sentiments being all different from his own, which have remained stationary for twenty years or more. Thus the old man feels himself like a withered, gnarl'd oak in the midst of a forest of tall and flourishing trees, having little in common with the world around him, except the air he breathes and mother earth under his foot! Unable to mix with society, or to enjoy it if able, he seeks converse with the dead. But those authors who afforded him delight in youth, are insipid in age. Works of imagination have lost their charm, because imagination itself is decayed. Arts and sciences have faded on the memory; and FICTION excites little interest when FANCY is fled.

There is one, and only one book, (need I name it!) which retains its attractions to the last, and even rises in estimation as life sinks in value. Frigid philosophy offers little consolation when the curtain begins to fall. True, it shakes the fear of future punishment, and the hope of future reward; but it substitutes for these the horror of ANNIHILATION, more terrible to the human mind than the direct chimeras of the wildest superstition!

The musing melancholy sceptic meditating on the dreary grave, where the body is to moulder into dust, and the mind vanish into nothing, envies while he despises the savage of the wilderness—even the untutor'd Indian to whom

Beyond the cloud-capt hill an humble Heaven; And where, admitted to an equal sky, His faithful dog shall bear him company.

Gladly would he barter Golconda's mines (were they his) for any creed, however credulous, of any people, however barbarous! But faith is a jewel that cannot be purchased! Although a belief may force itself upon us, we cannot force ourselves upon a belief. It is the child of conviction, and disdains adoption from choice. Happy, thrice happy, the man who, in early life, has imbibed the cheering doctrines of Christianity, and, in the maturity of years, has practised its holy precepts. He, and

he only, can bear the infirmities of age with fortitude, and the prospect of dissolution with composure—confident in the hope that, the agonies of death are but the pains of a new birth, and, that the grave itself will prove the CRADLE of IMMORTALITY.

Unfading Hope, when life's last embers burn, When soul to soul, and dust to dust return! Heaven to thy charge resigns the awful hour! Oh! then thy kingdom comes! immortal power! What though each spark of earth-born rapture fly The quivering lip, pale cheek, and closing eye! Bright to the soul thy seraph hands convey The morning dream of life's eternal day—Then, then, the triumph and the trance begin, And all the Phœnix spirit burns within!

THE END.



APPENDIX I.

- Carrieran

PERIODICAL MONOMANIA.

THE following is the very remarkable case referred to at page 138 of this (third) Edition.

Mr. M'Kerrell, aged about 56 or 7, had spent nearly thirty years in the civil service of the East India Company, and had risen to a high rank on the Madras establishment. He returned home about six or seven years ago (about 1828), with an ample fortune. He was a gentleman of highly cultivated mind, and great natural abilities. He had suffered some severe attacks of fever in India; but arrived in his native land with a comparatively sound constitution. He had made some excursions to the Continent, more for amusement than health, and about four years previous to his death, had sustained an unsuccessful contest for the representation of Paisley. In this contest he went through an immense exertion of body, and excitement of mind. He dated his chief bodily and mental afflictions from this period. His digestive organs became considerably deranged, and constipation of the bowels was a prominent feature of the malady, up to the very day of his death—which was occasioned by his own act. Very soon after the contest alluded to, he came under my care, and continued to consult me, with longer or shorter intervals, till the final and melancholy termination of his existence. At first, his corporeal ailments were alone referred to—and these were the common symptoms described by the generality of dyspeptics. There was an appearance in his manner, however, which led me to suspect some grievance kept in the back ground. The patient, being a man of great intelligence and knowledge of the world, he frequently detained me in conversations and discussions quite foreign to the objects of my visit, and dismissed me without even entering upon them at all. One day, he appeared more than usually depressed, and, after some ordinary conversation, he remarked that he thought me a man in whom he could confide, and who would not divulge a secret, if a pledge of secrecy were given. I observed, a little jocularly, that doctors were like priests, and confessions were held as secret by the physicians of the body as of the mind. But I observed, at the same time, that I had no wish or curiosity to become acquainted with secrets unconnected with my professional avocations. That, said he, I believe: "but this is a secret directly connected with my health and happiness; and I think its disclosure to a man of honour, and professional experience, might probably enable him to relieve me. But I had rather suffer the miseries which I endure, than confide the CAUSE of them to a physician who would divulge it." In that case, I readily pledged myself to secrecy, provided there was nothing in the secret of a criminal nature, and which the laws of God or man did not call upon me to make known, if necessary. He answered, "if you find in this secret anything criminal, I absolve you from your promise." I then pledged myself.

It was with great difficulty, and tedious circumlocution that he came to the point, being apparently tortured with shame in the disclosure. At length it came out that he laboured under an illusion, which came on regularly every second day, and lasted till he went to sleep. He would awake the next morning free from the hallucination,

and perfectly convinced that it was an illusion under which he had laboured on the preceding day. At a later period, he often assured me that he was conscious of the illusion being such, and not a reality, on the days of its occurrence, though I have strong reason to suspect this statement, for, up to the day of his death, he never would see me on the day of the illusion. The illusion itself let in no light on the nature of the complaint, and therefore the secret may be kept, without any detriment to the history of this extraordinary case. Unfortunately the entity in which it consisted, presented itself so frequently, and was mixed up with so many other objects and subjects, that he could not walk a street without seeing it, unless he kept his eyes shut—he could scareely read a page of a book without its crossing his sight—he could hardly, indeed, survey the furniture and other things in his room, without being reminded of this torturing illusion. His sufferings were of two kinds: One directly connected with the illusion itself, which, according to his conviction, on alternate days, exercised a hostile influence on him, and was, as it were, an evil star, blasting every thing belonging to him by its malign radiation! The other was an indescribable horror, terror, or sense of destruction, having no direct reference to the illusion, and a degree of which continued after the delusion vanished, that is to say, during the "good days." This was the part of the complaint which appeared, both to the patient and the physician, as purely corporeal, the result of some disordered function or structure of the body. The illusion, on the other hand, had greater reference to the mental functions, though probably they were both the result of the same cause.

I made numerous and minute examinations of the state of the general health, without being able to detect any palpable cause for these strange phenomena. In respect to the head, this gentleman was highly gifted in intellectual powers, and his mind amply stored with varied and extensive information. He never displayed the slightest aberration, or even weakness of mind, except as regarded the hallucination—and even that he regarded in its true light, when the mental cloud had passed away. There was no physical symptom of any cerebial or spinal affection. The senses and sensibility were perfect—as were all the muscular powers. He was, however, emaciated, and the emaciation gradually, though slowly increased.

I frequently examined the chest, and it sounded well, in all parts—the patient could expand it freely—and he could take great exercise without any shortness of breath. He had no cough. The pulse was remarkably small, and generally slow. I confess that, at no period of my professional attendance, which lasted three years and a half, did I suspect any disease of the heart or lungs, though in both cases, I was mistaken, as the final event proved.

In respect to the abdominal viscera, there were many symptoms of disordered digestion, but none of organic disease. He ate two meals of animal food daily, the aggregate being considerably more than a man in health, and using but moderate exercise, would naturally consume. The patient found it necessary to confine himself almost entirely to plain animal food, with bread, and very little wine, or weak brandy and water. Any deviation from this system occasioned considerable inconvenience, both as to the common symptoms of indigestion, and also as respected the main and paramount malady. The constipation of bowels, as before remarked, was very obstinate, and the fæces were generally in the form of scybala, even when aperients were employed. All strong or drastic purgatives aggravated his complaints. The functions of the kidneys were very rarely disturbed. Thus, then, repeated examinations of the various organs, through the medium of their functions, disclosed

to me no tangible or cognizable proof of structural disease. Yet such disease did actually exist, however humiliating may be the confession.

The regular, the unerring periodicity of the main symptoms puzzled me not a little; and this periodicity I could not help attributing to some physical rather than to a moral cause. What tended to embarrass me still more was the fact, that on the "good day," he could view the Entity, whether simple, or in any of its combinations, with composure, while on the "bad-day," or the day on which the illusion was in the ascendant, the sufferings which this unfortunate, and highly gifted individual experienced, were such, that the narration of them often rendered me, as it were, a participator of his miseries, and sometimes deprived me of sleep. I can conscientiously say that I heartily repented of being the depository of the secret, and the physician of the patient.

I had ample reason to believe that he frequently sent for me, without any intention of making use of my prescriptions; but merely to hold a conversation, or rather disputation respecting his malady. His leading questions were generally whether or not an illusion of the mind could exist, independently of bodily disorder; which I always answered in the negative. One day he asked me directly, and requested a candid and unequivocal answer, whether I did not consider the illusion under which he laboured on alternate days, as a species of INSANITY? I told him that certainly it came nearer to Monomania, or delusion on one particular subject, than to any other affection to which I could give a name.—After a short pause, during which considerable emotion was visible in his countenance, he remarked that I was perfectly right—and though he was exceedingly anxious to conceal his infirmity from the world, he could no longer conceal it from himself, especially as it was confirmed by me. He then, and often afterwards, observed that, when the human mind lost its poise, even on a single point, life was no longer worth preserving. Then, too, and many times subsequently, he said that his mental and corporeal sufferings were such as would drive many a man to commit suicide; but that he entertained too high a religious and moral sense of his duty to destroy his own life.

One day he asked me, could a man be considered insane who was conscious that he was so? This was a puzzling question! I replied that certainly one strong feature of insanity was a firm belief, in the mind of the insane individual, that he himself was of sound mind. But I remarked that it was exceedingly difficult to form an unexceptionable definition of any disease, and more especially of insanity-and that probably the present instance might prove an exception to the general rule. I then put this home-question to him. Do you believe that you labour under monomania, or delusion on one particular subject, during the time the illusion exists;in other words, on the "bad day?" After some hesitation, he replied that, for a long time, the illusion appeared to him to be a reality, during its domination, and the suspicion of monomania had not then entered his mind; but that, at present, he believed the illusion to be such, even when under its influence, which influence he could no more resist than he could prevent the clouds from passing over Regentstreet. The same he observed, was the case respecting his belief in the existence of monomania on the bad days: -he did believe, even on the days of the illusion, that he laboured under partial insanity. This, then, would appear to decide the question. But there is a link in the chain defective. He never gave me the opportunity of verifying this declaration, either as to the belief in the non-reality of the illusion, or the reality of the monomania, on the "BADEBAY." This is, in my opinion, a very important defect; and excites in my mind, a strong suspicion that, during

the day of the illusion, he believed in its reality, and disbelieved his own aberration. When the hallucination was over, it is not at all improbable that his powerful intellect might come to the conclusion that, during the preceding day, his reason was obscured by the illusory phantom which had so long embittered his life.

Since the melancholy issue of the case, I have learnt from his nearest relatives, that the regularity of his periodical attacks was well known to them: so much so that, when any letter was despatched to him, they consulted the almanac, in order that it might arrive on the good day. A mistake was once made in the calculation, and very serious consequences were the result.—His friends knew nothing of the mental illusion, but only that he laboured under a periodical disorder of body which indisposed him for any business. I say indisposed as contradistinguished from the term incapacitated; for it is my firm conviction now, as it was all along, that, upon every point not directly connected with his illusion, his reasoning powers were as perfect and clear as at any period of his life. Of this, at least, I am certain, as far as the good days were concerned; and I believe that the same applied to the days of the illusion. Still I can only offer this as my belief. The integrity of his intellect on the "good days," was a matter of knowledge.

In the Spring of 1835, I saw him frequently, and he appeared rather worse than usual, there being now an additional source of misery—evidently a dread of the world's coming to a knowledge of the illusion and its cause—Monomania.—I firmly believe that this fear was so strong, that some of the last acts of his life, and especially the letter to his landlady, announcing his determination to commit suicide, were done with a firmness and coolness which might lead the jury to bring in a verdict of felo-de-se, instead of lunacy. So well-informed a man as he was, could hardly be ignorant that, by such a verdict, his property would be forfeited to the Crown; but this turned not the scale, when placed against the disclosure of an infirmity of mind, which the unfortunate gentleman wished so much to conceal.

In this place, it may be properly enquired whether the gentleman in question was a proper object for restraint. As far as I was concerned, I conceive that I had not the slightest cause or right to attempt any privation of his liberty. He never hinted the slightest intention to commit suicide—but the contrary; and the delusion under which he laboured, affected no man's interest, but only his own happiness. Why then should he be confined? Besides, it requires the testimony of two medical men to deprive a man of his liberty—and in this case, there was only one privy to the illusion, nor was it possible for any other medical man to become acquainted with it, by his own personal knowledge. Had it been proper or prudent, therefore, to confine this gentleman, it could not have been done legally. He once wrote a letter to a relation, announcing his intention of committing suicide, in the same form as his last letter was written to his landlady. He did not then put the threat into execution. But even this announcement of his intention to commit such an act, did not authorise restriction. The law does not say that suicide itself is a necessary proof of insanity; else why do we see the verdict of FELO-DE-SE occasionally brought in? And if the committal of the crime be no legal proof of insanity, the mere threat of it would be still less so. I have alluded to this question, because it was agitated in the course of the inquest, and also because some of the periodical prints (the ATLAS for example) have quoted the case as elucidating the distinction which Dr. Mayo has drawn between moral and mental insanity. I think that neither law nor justice would have sanctioned the coercion of the individual in question, without

establishing a principle that would be most dangerous and tyrannical in its nature and operation.

But to return to the history of this memorable case. In the early part of the year 1834, while in Scotland, Mr. M'Kerrell was suddenly seized with hæmoptysis, though not to any extent—and some of the most respectable medical practitioners of Edinburgh were consulted. I may mention Dr. Abercrombie, the late Mr. Turner, and Mr. Scott. The complaint subsided without any serious consequences; though there were a few very insignificant returns of it afterwards, for which I attended the patient in the succeeding year—1835. The occurrence, however, deserves commemoration, as will be acknowledged in the sequel. As a singular feature in this case, I may observe that the patient was exceedingly alarmed and anxious, on account of a slight return of this hæmorrhage, and that at a time (the Spring of 1835) when he was meditating suicide. On carefully examining the chest with the stethoscope, and assuring the patient that there was no danger whatever, he seemed cheered up, and in good spirits. It was just about this period that he wrote to a near relation, that he was about to destroy his own life! It was at this time, also, that I strongly urged him to go up the Rhine, in company with a medical attendant, and spend three or four months among the Alps. He seemed determined to adopt this suggestion; but greatly regretted that I had not made this proposal in the Autumn of the preceding year, when he could have travelled with myself and family, in the same direction.

And now I suddenly lost sight of him, and knew not whither he had directed his steps. On the 15th of November I was summoned to him, and found him considerably altered in appearance. Although it was the "good day," he was evidently labouring under great mental depression and distress. He stated that he had been some time at Cheltenham, and had consulted an old and valued friend, who prescribed for him, but in vain, as his mental and corporeal miseries were now arrived at a degree of intensity which human patience could not long bear, nor human strength resist. He had got much thinner, and complained that some aperient medicines which he had been taking at Cheltenham, increased rather than diminished his sufferings. This, however, was probably imaginary.—From his friend at Cheltenham I learnt the following particulars.

"I had long known Mr. M'Kerrell in India, and think that much of his physical infirmity arose from utter neglect of his bowels. He would sit long in his office at Madras, or take home his public papers, and pore over them late and early, scarcely allowing himself any exercise, and what little he did take was in solitary rides or rambles. He perspired most profusely, and constipation went to a great extent. Another of his friends and myself, invited him to Cheltenham, for change of air and scene. He visited me first on the 20th of September, giving me a long history of his troubles and sufferings. He remained here till the 11th of November, having suddenly, on the 9th, taken his place for London; but repenting him of the act, changed his mind, and forfeited his fare. Again, on the 11th, he took his place in a morning coach—forfeited his fare a second time—and went up to town by the night coach. During one week of his stay here, he had a gleam of hope that his health would be re-established, and was only one day in bed that week. In the next week, his gloom came over him, and he did not leave his bed for three days. All this time, however, his desire for food was more than natural, and he never, even on his bad days, ate less than from two to three mutton chops at breakfast, and a large meal of animal food to dinner. I occasionally passed an hour with him on his bad days, when he evinced an unnatural degree of calmness-always expressing himself as tired of life, and only restrained from suicide by the fear of God's wrath."*

It will be remarked in the above statement, that to his medical attendants (myself excepted) he would give access on the bad days. To me, who was acquainted with the illusion, he would never give an audience at such times. This is very strange.

The remainder of the tragic scene is well known to the public. When I parted from him on the 15th of November, being his "good-day," though a very wretched one, he desired me to call again on the 25th of the same month, which would also be his "good day." On Tuesday, the 24th, however, being the day of the illusion, he wrote a short letter to Mrs. Vickery, his landlady, announcing his determination to commit suicide, and giving her some directions about his keys, and the place of his sepulture. He rang the bell about four o'clock, and ordered a wine-glass. At a quarter before seven o'clock, he was found lying on the floor, dead, and nearly cold—with an empty two-ounce phial labelled "hydrocyanic acid," of Scheele's strength, on the table, standing beside the empty wine-glass. In the bottle, there was a drop or two of the acid, exhaling the odour of bitter almonds!

An inquest was held the next day, before Mr. Gell, and twenty respectable jurors. I stated as much of the foregoing narrative as I thought necessary for the ends of justice, and repeated twice or thrice over, that the suicide was committed on the day of the illusion, as proved by my visiting-book, which I produced in court. Having retired, after giving my evidence, the coroner, labouring under the most unaccountable misapprehension, represented to the jury that, according to my evidence, the suicide was committed on the "good day," or the day on which the deceased was free from the illusion!! I do not accuse the Coroner of wilful misrepresentation of my evidence—but still the misrepresentation was not the less real—nor the misdirection to the jury. Had the whole, or even a majority of the jurors, been guided or influenced by the charge of the coroner, the consequences might have been most disastrous—the forfeiture of a large fortune to the Crown—and the affixation of an indelible stigma on the moral and religious character of an unfortunate sufferer from mental and corporeal disorder! Fortunately for justice and humanity, the testimony of the physician, outweighed the judicial authority of the lawyer, and fifteen out of twenty of the jurors brought in a verdict of "temporary insanity," instead of Felo-de-se. I stated in the public papers, at the time, the misdirection of the Coroner, and he has not thought proper to impugn the statement—for the best of reasons—because he could not.

Dissection, 27 hours after Death.—The body was examined by Mr. Henry Johnson (my son), and Mr. Bushel, in presence of Dr. Robert Lee, Mr. Harding, and myself. The emaciation was very great. The deceased having fallen on his face, there were marks of contusion about the left temple, and the face itself was rather of a

^{*} Mr. M'Kerrell himself frequently acknowledged to me, that before his return from India, he laboured under a periodical affection, of which he could give no accurate description, except that he felt alternately (but not very regularly) ill and well on particular days. His spirits were depressed, even then, on the bad days. I learnt from a lady who came home in the same ship with him, that she distinctly recognized the good and bad days by his conduct and appearance at table, as he always sat next her.

bluish hue.* The body exhaled an odour of Prussic acid. The eye did not present any particular appearance. The stomach was remarkably capacious, and its contents were sent to Dr. Turner for analysis. In some portions of the mucous membrane of this organ, especially near the upper and inferior orifices, there were marks of recent inflammation, particularly in stellated patches, where slight marks of extravasation were perceptible. In several portions of the small intestines the external hue was dark, almost approaching to livid—and the mucous membrane of these portions was vividly red, or of a dark red colour; but without extravasation, or perceptible injection of the vessels. It resembled imbibition, or that which would be produced by steeping sound, yet dead parts, in blood. The large intestines were greatly distended by air, but exhibited no marks of disease of any kind.

The liver, spleen, mesentery, kidneys, and all the abdominal viscera were perfectly sound.

Before a knife was laid on the body, I expressed a wish that the ganglionic centres might be carefully examined, as I conceived that some irritation of the nerves of organic life, played an important part in the phenomena exhibited by the patient. The solar plexus was therefore minutely investigated; but nothing abnormal was perceptible.

In the thorax there was great and varied disease. The lungs were studded with tubercles, especially the superior lobes, and extensive adhesions existed between the pleuræ-costales and the p. pulmonales. None of the tubercles had broken down, so as to discharge their contents through the bronchial tubes.

The heart was not larger than natural—or very little more than the ordinary size; but the pericardium was universally adherent, by old, that is to say, by cellular attachments. The organ itself presented one of the finest specimens of "simple hypertrophy," which I have ever seen. The parietes of the left ventricle were an inch and a quarter in thickness; and the cavity was, with difficulty, discovered. It could not have contained more than four drachms of blood, if so much; which is scarcely one third of that which a normal left ventricle would be capable of throwing out at each contraction.† There was nothing abnormal in the arteries. The blood in every part of the body was perfectly fluid, and exhibited not a single coagulum in any vessel.

The brain was remarkably firm, and the vessels were rather congested; but there was no visible trace of disease in the head. The skull was of unusual thickness and density.

And now comes the most remarkable portion of the pathology. Upon the nervus vagus, or pneumo-gastric nerve of the left side, just before the recurrent is given off, there was affixed a hard jagged body, the size of a kidney-bean, or small-nut, composed of calcareous matter, and probably a diseased bronchial gland converted into this substance. The union of the nerve and this rugged mass was so intimate, that

^{*} I was informed by Dr. Watson, the intelligent physician of the Middlesex Hospital, that, in two cases of poisoning by prussic acid, the face exhibited an appearance very similar to that of scarlatina. The circumstances attendant on the present case (the falling on his face, and the contusions about the head), would probably have prevented the phenomenon observed by Dr. Watson.

[†] A section of the ventricle was seen in the Kinnerton Street School of Anatomy by many medical gentlemen.

no dissection, without cutting the nerve or the calcareous body itself, could separate them. The foreign body, in fact, had penetrated, or at least invaded the nerve, which was thickened at this part. Lower down, and involving the cardiac, pulmonic, and cosophageal plexuses in a labyrinth of perplexity, were several diseased bronchial glands, rendering the dissection a tedious and difficult operation. The parts were all carefully removed, and the investigation conducted slowly, and at different periods, in the Kinnerton-street Theatre of Anatomy, by Mr. Johnson, Mr. Tatum, Mr. C. Johnson, and others. The preparation is preserved in the museum, and may be seen by any gentleman there.

When we consider that the nervus vagus rises in the medulla oblongata, but is chiefly distributed to the great organs not under our control—and that it communicates with almost the whole of the ganglionic nerves, we may form some idea of the irritation and disturbance produced in the digestive, sanguiferous, and sanguific organs, by a jagged calcareous mass implanted, as it were, into one of the most important nerves of the great vital viscera! If this pathological phenomenon be held as nought in the production of functional disorder, then I say that we had better lay aside morbid anatomy entirely, and go back to the old Hippocratic practice of watching the symptoms—employing few or no remedies—and recording the death or recovery.

I am well aware that here a very feasible objection may be made to the operation of the pneumogastric irritant, as connected with the phenomena observed during life. The irritating cause was permanent—the effects (if they were effects), were periodical. This objection is, I confess, somewhat startling, at first sight. But let us examine it a little more closely. Do all physical agents produce permanent, or, at least continuous effects?—A man residing in the marshes of Walcheren or other malarious locality, becomes affected with ague. He is every day exposed to new malaria, and yet he is only every other day influenced by it.—How is this to be explained? But in the whole class of nervous affections, we find, in practice, a strong disposition to periodicity, though the cause, as far as we know, is constantly applied. Thus, tic-douloureux, tooth-ache—and the extensive tribe of neuralgic pains, are all, more or less, prone to shew themselves periodically, although we have not the slightest proof that their causes are only periodically in operation. We know that visceral diseases will keep up affections of a periodical type, long after the individual is withdrawn from the sphere of the original cause. This was witnessed on a large scale, ever since the fatal expedition to Walcheren: and it is familiar to all those who have practised in malarious countries.

In the present melancholy case, there was ample visceral disease to produce hypochondriasis, monomania, or insanity, in an individual predisposed to such affections. It is curious that the majority of the organs to which the pneumogastric nerve distributes its influence, were changed in structure, or disordered in function. The state of the heart must have had a great share in deranging the general health, and probably accounts for the excessive emaciation, although large quantities of animal food were daily consumed. The heart could not circulate more than one third the usual quantity of blood through the lungs and the body generally. This must have produced a deficient sanguification in the pulmonary apparatus, whatever was the amount of digestion and chylification. The functions of the stomach were remarkably deranged. Indeed this unhappy man laboured under a kind of bulimia. Diseases of the heart are very apt to affect the mental functions through the instrumentality of the brain; and upon a careful consideration of the whole case, I think I am authorized

to conclude that the mental functions, as manifested by their material organ, the brain, were disturbed by the physical changes found on dissection, and that the monomania in this instance, as probably in most others, was dependent on corporeal rather than on moral causes.

The publicity given to this case by the inquest has led to several communications disclosing other cases more or less similar, three of which are now living. The names and particulars of these cannot here be stated; but one communication deserves particular notice. The communicant is a professional man and of great experience. He moreover affirms that he has suffered for many years, in his own person, very nearly in the same way as Mr. M'Kerrell. He has also become acquainted with several other instances of a similar kind. He affirms that, in every case, including his own, there was some consciousness, or at least conviction of GUILT. He does not believe that the guilt was always a reality—or that when it did exist, it was of a kind that need have produced such repentance or remorse; but still he maintains that, from a professional (I do not say whether it was medical or clerical), acquaintance "with the vast variety of strange cases of mental dejection, despondency, and misery, there was, in every instance, something, more or less, of moral guilt." He relates the case of a lady who, for forty years before her death, laboured under a state of "black despair," yet never revealed the cause—although there was a cause—and that connected with a feeling of moral guilt.

There may be some truth in these observations of my veteran correspondent; but my own experience convinces me that for every one instance of remorse or repentance for real guilt, leading to monomania, there are fifty imaginary ones. In the present case I can solemnly declare that the illusion had nothing to do either with real or imaginary crime.

Early in the present year, a most remarkable case of this nature came under my observation. A gentleman of considerable talent and ingenuity, who had overworked both mind and body in an avocation imposed on him by Government, became affected with a periodical complaint of a most distressing nature. He was brought to me by his own physician residing in the City. The disorder had continued for more than two years. On one day, he had great energy and excitement of mind. Every thing was couleur de rose—his affairs were most prosperous—and his family most amiable and obedient. On that night he got very little sleep, the excitement of mind preventing repose. After a short and troubled slumber towards the morning, he awoke to a day of the greatest misery. The whole prospect of the preceding day was reversed.—Black melancholy or perturbed irritation of mind occupied him His affairs were all going to ruin, and his family must, inevitably, come to the workhouse -his previous speculations were all on the wrong side-and his family were precipitating his downfal by misconduct!!--In this state he was persuaded to make a tour up the Rhine and through Switzerland. The contrast between his good and bad days gradually lessened, and while he was using strong exercise among the high Alps, he could scarcely distinguish the one day from the other. On his return to London, the periodical miseries also recurred; and, on examination of his notes, he found that the periodicity never altered it's regularity of type—namely, that the bad day was precisely the same as if the chain had never been broken by the excursion.

Although the sombre day presented a number of triste emotions and melancholy ideas, there was one predominant misery which formed the burthen of the song. It was of a domestic nature, and need not here be stated. The case was clearly monomania, and I was consulted on the medico-legal point in particular. I was of opinion

that the gentleman could not be deprived of his liberty; but fortunately he agreed to give up the management of his affairs to proper persons, and thus prevented the ruin of his family and the publicity of the evil.

Though not at liberty to divulge the exact nature of the illusion, I may fairly illustrate the mode of its operation by fictitious ones. Suppose an individual afflicted with bodily disease, became affected, every second day, with the following illusion. The moment the sun appeared above the horizon, a horrible face presented itself in the disk of the luminary, frowning upon the individual, and menacing him with destruction—this spectre being also attended with the most horrible feelings of body and mind, which no language could describe. This was not the illusion of my patient; but this was the way in which it acted. Suppose, again, that there was a certain colour—say scarlet—the sight of which caused the most dreadful anguish and despair, on alternate days, although the same colour could be viewed, without emotion, on the intermediate days. This was not Mr. M'Kerrell's illusion, but this was the mode of its operation. Suppose the figure 9, or any of its combinations, when presented to the eye, caused the miseries so often mentioned, and that only on alternate days. This was not the number; but the effects were the same. Now what possible connexion can any of these have with real or even imaginary guilt?

I am informed by a highly respectable medical gentleman in Edinburgh that, at the moment I am drawing up this paper, there is a gentleman at Leamington affected precisely in the same manner as Mr. M'Kerrell was affected. With the illusion itself I am unacquainted. The same communicant informs me that a late eminent veteran professor of medicine, whose name I am not at liberty to mention, laboured under a similar malady for several years before his death.

The chief peculiarity of the case narrated, is its periodicity. But when we consider that, in a great many cases of insanity, there are *lucid intervals*, though not quite regular—and again, that a vast number of bodily diseases are periodical, we have no reason to doubt the truth of the instance which I have detailed, authenticated as it is, by so many different individuals, both in and out of the profession.

Nor is it entirely without a parallel, as to periodicity, in recorded annals. Pinel informs us that, out of 200 maniacs in the BICETRE, there were 52, whose paroxysms recurred and intermitted, at irregular intervals—and six in whom the periods of accession occurred regularly. Among the latter class was one, whose paroxysm returned every year, and lasted for three months, ending regularly towards the middle of Summer. A second was subject to extreme fury during a fortnight every year; being perfectly calm and rational for the remainder of the time. In a third, the disease observed the type of a tertian fever, there being one day of complete intermission.*

M. Foville mentions the case of a young woman who was periodically insane—each paroxysm and each interval being 14 days.† These instances are not less remarkable than the one which forms the subject of the present paper.

The following case was communicated to me, orally, by my esteemed friend, Dr. A. T. Thomson. A couple were to be married, and the nuptial day was fixed. On his way to the bride's house, the bridegroom fell from his horse, and was killed on the spot! The fatal intelligence caused a severe and dangerous illness in the widowed maid. On recovering from this, she became affected with a very singular

^{*} On Insauity, p. 13. † Dict. de Med. Tom. 1. p. 525.

species of periodical monomania.—Every day, and about the hour of the day when she first received the dreadful intelligence, she fancied that she saw her intended spouse descend from the skies. She was then in a species of ecstacy, with her eyes rivetted on the Heavens. Presently he appeared to catch her in his arms, and ascend into the air. She was then in a state of violent agitation, amounting almost to convulsions. When at a certain height, she fancied that her earthly frame became too heavy for the spirit that was bearing her away from this globe, and she fell from her lover's grasp. She was then in a kind of swoon, in which she continued for an hour or two, with scarcely a sign of life. The whole paroxysm lasted for some hours, when she became restored to reason. The monomania returned every day at the same hour—and the sequel was not known.

A somewhat similar case was the following. A man who had been absent from home for some time, wrote to his wife that he would return by a certain coach, and at a certain hour. She went to the coach-office to meet her husband. She there learnt the astounding intelligence that he was killed on the road. She fell into a severe illness, on recovering from which she became affected with monomania. She went every day, at the same hour, to the coach-office, and after waiting for some time, concluded that her husband was accidentally delayed, and returned home—when the delusion vanished, and she became conscious of her widowhood.

APPENDIX II.

Action

MR. COULSON ON TIGHT-LACING.

Since the first edition was in press, Mr. Coulson, a very intelligent surgeon, has published a little work on deformities of the chest, which has already reached a second edition, in which there is a chapter dedicated to the subject of tight-lacing, containing many highly-important observations. Mr. Coulson has introduced some plates, from the celebrated Professor Soemmering, on the effects of tight-lacing, which deserve the attention of mothers and daughters, and, among other pertinent remarks, will be found the following.

"The use of the stays, when they have the least effect on the chest, produces compression of the soft parts below, and throws up the viscera of the abdomen towards the chest.

"Not only will the moveable false ribs be pushed upwards, and close together, and the space between them diminished, but they will be so pressed, that those of the right side will be brought nearer to the left, not only at their anterior extremities (the last, perhaps, excepted on account of its shortness), but also at their extremitics towards the spine. In consequence, the inclination of the false ribs generally must increase, and their cartilages be more bent; for the cartilaginous parts yield most readily, and the bony parts, on account of their elasticity, yield also a little.

"If the compression be carried further, the lower true ribs will be carried upwards towards one another; the right will be carried towards the left, the sternum will ascend, and when the pressure is increased, the sternal extremities of the lower true ribs will necessarily be brought nearer to the spine, and the diameter of the chest, from before to behind, be diminished.

"Whilst this is going on with the ribs, the bodies of the vertebræ are somewhat raised, their spinous processes gradually become more oblique, and pressed on one another, and at last the spine becomes bent.

"Superiorly, the thorax naturally becomes smaller. The fifth and sixth ribs do not further suffer from the immediate pressure of the stays, but commonly form more or less of a circle round the chest. In the remaining upper ribs, the contrary, to a certain degree, is the case: the ribs are pressed from one another by the internal viscera; their interspaces are greater; the right is somewhat separated from the left; and their sternal stand off from their spinal extremities.

"To the act of breathing, the first, second, third, and at the utmost the fourth ribs, contribute: it even appears as if they were more moveable.

"To this space are the breasts, with the surrounding parts, pushed upwards, and such persons appear to have larger breasts, but some part of these organs usually suffers from the pressure.

"The shoulder-blades are sometimes brought closer to one another behind; and their under part is pressed towards the spine; the back loses its fine rounding, and the arm is impeded in its free motion. Hence, when a tight-laced person, while sitting, reaches over, she must move the whole upper part of the body on the hips."

If all these changes take place externally, what must the internal organs suffer? The lower portions of lung are compressed—the circulation is impeded—the diaphragm is pushed up forcibly, and embarrassed in all its motions. The viscera of the abdomen suffer. The stomach is compressed, and bad digestion follows. The duodenum is pushed upwards unnaturally, and the function of the liver is impeded. The rectum, uterus, and bladder are forced lower down than is natural. From two measurements, Soemmering found that, "in a fine girl, the circumference of the head was twenty-two Paris inches; while the circumference of the waist, with the stays on, was 21 inches and a mere fraction." In another girl, the circumference of the head was 18 inches, and that of the laced body was 15 inches! In this last, the circumference of the chest, at the arm-pits, was 39 inches. The body was, in this young lady, three inches less in circumference than the head!

Soemmering has collected from various authors, and with true German industry, a catalogue of the diseases or disorders produced by the tight-lacing—and they amount to the frightful number of—ninety-six! Many of them, too, are amongst the most formidable and fatal maladies to which flesh is heir! I need only glance at a very few of these, viz. carotidean aneurism, cancer, asthma, hæmoptysis, pulmonary abscess, consumption, hydrothorax, scirrhus of the pylorus, dysentery, jaundice, cancer of the womb, &c. &c. Amongst numerous evils enumerated by the Germans, as attributable to tight-lacing, are "ugly children." It is also to be borne in mind, that habit renders the tight stays necessary; for ladies, after 15 or 20 years, are so dependent on them, that they cannot keep themselves erect without them.

The injurious effects of tight-lacing are hardly exaggerated by Soemmering or Mr. Coulson; for the abdomen and thorax are so much compressed by the stays, that the ribs cannot rise nor the diaphragm descend at each inspiration. Neither digestion nor assimilation can, therefore, be properly carried on, and many of the corporeal functions must necessarily languish.

I strongly recommend Mr. Coulson's little work to mothers and maids, as well as to the public generally, and particularly solicit their attention to the plates of Soemmering in his volume. They will convey a much better idea of the effects of tight-lacing than any verbal description could do.

LATELY PUBLISHED, BY THE SAME AUTHOR,

Fourth Edition, price 8s. 6d. bds.

1. Change of Air, or the Pursuit of Health and Recreation; illustrating the Beneficial Influence of Bodily Exercise, Change of Scene, Pure Air, and Temporary Relaxation, as Antidotes to the Wear and Tear of Education and Avocation.

"EVERY page of Dr. Johnson's volume reminds us of the 'SENTIMENTAL JOURNEY." Like its prototype, this work is so spirited so sentimental, so full of sound moral reflection—so correct and so impartial, that we scarcely know where to look for its equal. It is a classical and philosophical tour, in which the characteristic features of every country are sketched with fidelity and effect. In addition to extensive reading and research, the author has travelled over many territories collecting his materials. The work is full of entertainment for all who love history, topography, the description of beautiful scenery, traditionary legends and antiquarian accounts of historical monuments. To travellers and invalids it is an amusing, instructive, and invaluable companion. It is impossible to dip into any part of it, without having the attention rivetted and the fancy pleased. Of this production we need only say, that it is worthy of the accomplished author. It is written with elegance, accuracy, and an impartial spirit of philosophy; and will add to his high literary and professional reputation. Had he written but this volume, he would have ranked among the best topographical writers of the day; for his description 'of men, manners, and countries' are seldom equalled—hardly ever surpassed. It is one of the most interesting publications which modern times have produced."—London Medical & Surgical Journal, April, 1831.

The Ninth Edition, improved, price 6s. 6d. boards.

2. Dr. Johnson on Indigestion, or Morbid Sensibility of the Stomach,

CRITICISMS ON THE ABOVE WORK.

"This brings us to the conclusion of the volume—a volume, we repeat, small in size, but rich in matter, from the perusal of which every reader will derive instruction. The extracts which we have given sufficiently attest the value of this contribution to the stock of medical facts. The essay is written throughout in a pleasing unaffected style."—Med. & Phys. Journal for Jan. 1827.

"We will venture to say, that this cheap little volume, which sells for half a dollar, contains more sound precept and wholesome practice, than will be found in one half the tumid octavos, which we buy for eight or nine times as much money, and throw by, unread, at last. It is full of clear details of what we believe to be the correct views of Dr. Johnson, concerning the nature and treatment of some of the most obstinate complaints, with which the physician is every day baffled, or the patient afflicted, tormented, and ultimately shuffled out of this mortal coil. We, therefore, most earnestly recommend it to our readers, as a treatise which they will be sure to peruse, if but for the pleasant style in which it is written; and sure to profit by, both as regards their own comfort, and the well-being of their patients."— North American Medical and Surgical Journal, April, 1827, p. 358.

The 5th Edition, greatly enlarged, price 18s. boards.

3. The Influence of Tropical Climates on European Constitutions.

CRITICAL NOTICES OF THE ABOVE WORK.

"IN no Work do we remember to have seen the important subject of preserving Health in Tropical Climates, so ably, so clearly, and so philosophically treated. The easy, lucid, and entertaining manner in which it is written, cannot fail to render it equally interesting to the soldier, sailor, merchant, or traveller, as to the medical part of the community."-New Med. & Phys. Journal, Dec. 1813.

Price 7s. 6d. boards.

4. The Recess, or Autumnal Relaxation in the Highlands and Low-lands; being the Home Circuit versus Foreign Travel, a Tour of Health and Pleasure to the Highlands and Hebrides. (Sequel to "Change of Air.")

CRITICAL NOTICES OF THIS WORK.

- "The author of this book, with a right proper feeling of love for the mother-land, prefers the Highlands and Lowlands of Scotland to the romantic seenery breasting the Garonne—in short, to the whole of the Continent. His book is full of this feeling. He treats his subjects with freshness and earnestness, and evidently has his heart in what he is doing. He is so engrossed in the locale, that he succeeds in creating a strong interest in the reader. His book will prove a lively companion on the route it traces."—Atlas.
- "The author, who has evidently a turn for the satirical, seems to have had abundant materials afforded him for the gratification of his humour. The districts through which he travelled abound in romantic scenery, and of a character to compensate highly those who travel for amusement or health. A better companion than this book they can hardly find."—News, Feb. 9th, 1834.
- "He gives us, nevertheless, some pleasing descriptions—nay, passages in which manners are cleverly delineated—and has such good will towards the land, that he often speaks the truth about it. This traveller is the kindest of all tourists: he seeks to extract enjoyment out of every thing, and he goes smiling over the land, scattering his jokes and his jibes like a prodigal."—Athenœum, 1st March, 1834.

Third Edition, price 7s. 6d. boards.

5. The Economy of Health, or the Stream of Human Life, from the Cradle to the Grave; with Reflections, Woral, Physical, and Philosophical, on the Septennial Phases of Human Existence.

CRITICISMS ON THE FIRST EDITION.

- "Dr. James Johnson's books are always distinguished by originality and vigour. His views are frequently new and startling—his manner always sincere, buoyant, and independent. When there exists so much candour and courage in the assertion of practical principles that are oceasionally at variance with received theories, we may expect to find a spirit of vigilant enquiry, great facility in grasping and classifying facts, and a large experience of mankind. Dr. Johnson develops these characteristics throughout all his writings. His illustrations are drawn from ordinary and accessible sources. He draws in all the sympathies and remote influences in his analysis of particular states of the human mind or body, and makes the matter of enquiry a medium through which we are led to the contemplation of nature at large. Hence he seems to digress when he is only carrying forward his researches to points which had not hitherto been included within the assigned limits of the subject. When the intimate connexion and mutual dependence of the mind and body are taken into consideration, this mode of treating the diseases of either, by constantly keeping in view the causes that affect both, must be admitted to be as judicious as it is philosophical. Indeed, Dr. Johnson writes like an Anthropologist, fortified by the knowledge of the physician. The earnest spirit in which it is written, and the practical knowledge which is brought to bear on its details, render it in the highest degree worthy of public attention."—Atlas, Nov. 5, 1836.
- "Dr. James Johnson is a clear-headed close-thinking man. He dares to generalize, and gives utterance to his opinions with a boldness which not seldom has an air of rudeness. His profession owes him a great deal—the public more. We like all Dr. Johnson's works, this last not least, its subjects being of paramount importance to us all. * * * * We leave this book with regret, it is full of information."—Satirist, Oct. 30, 1836.

"The Economy of Health is a very amusing book, containing a variety of sensible remarks and much good advice, interspersed with many quaint digressions—some striking facts picked up in the course of a wide acquaintance with mankind in many countries, &c.'

"His account of the character, origin, and causes of the PATHO PROTEIAN MALADY, as well as his description of its popular pathology, is a piece of quaint but powerful eloquence, mingled with touches of dry humour."

"After the quotations given from the work, it may be superfluous to say that originality is its characteristic. Dr. Johnson may have been occasionally indebted to others for his facts or his thoughts, but he has made them his own by digesting them. The Economy of Health is a faithful reflex of the Author's mind, and not 'a thing of shreds and patches.' "-Spectator, Nov. 5, 1836.

- "The Author of this interesting publication has long been known to the medical world as truly learned in the healing art. His works on popular medicine have long been before the public, and earned him a justly deserved reputation. The volume before us cannot fail to increase it."--Parthenon, Nov. 17, 1836.
- "Dr. Johnson stands alone in the ranks of the faculty for the extent and importance of his literary labours. Besides the deeper and more elaborate works strictly confined to medicine and surgery, he has enriched the literature of the country by various agreeable publications, in which, with a tact peculiarly his own, he has contrived to blend amusement with instruction, and delight the reader's mind while teaching him to preserve the body. The 'ECONOMY OF HEALTH' is one of the brightest specimens of Dr. Johnson's tact and talent in this way."-John Bull, Dec. 4, 1836.
- "This work, it is true, is not voluminous, but it treats of almost every thing; and there is hardly a page in it that does not call for attention, either in the shape of praise or comment. It is just one of those books which, to do them justice, would require an article longer than themselves. The work is excursive, ingenious, replete with curious facts and novel generalizations. The medical observations contained in the several Septennaries are alike striking and just; yet are they not more valuable and philosophical than very many of the moral and social reflections with which the work abounds.
- "Perhaps the most original and important portion of the present volume is contained under the head of the seventh Septenniad, in which the reader is introduced to the knowledge of what Dr. Johnson calls the patho-proteian malady, or that undefinable, fitful and ever-varying disease, which simulates almost every other malady incidental to man, but is, indeed, a substantive morbid condition engendered by the abnormal and complicated stimulations of civilized life. The immense increase, not only of the pleasures, but of the pains of existence, resulting from a high state of civilization, with its arts, its conveniences, its dense population, and consequent increased struggle for subsistence, calls upon the nervous system for a corresponding increase of activity. Disproportionate exertions of mental labour are requisite, to fit the individual for enjoying high station with dignity, or for pushing his upward career against incessant competition. The result is a morbid increase of sensibility in the nervous system, which operating by sympathy on the nerves of the stomach, liver, and other organs, changes their action and deranges their functions. The details of this physiological constitution are investigated by Dr. Johnson with much acumen; and they are exposed with a vigour of style that is entitled to rank as eloquence."—Athenæum.
- "This new work of Dr. Johnson's, like all those of his which have preceded it, recommends itself to public attention by the interesting nature of the subject, as well as through the interesting form with which the author so happily invests every subject which he handles. * * * * * * In taking leave of this book we will briefly remark, that of all the treatises on health and longevity, from Old Cornaro downwards—commend us to Dr. Johnson's Economy of Health."— Windsor and Eton Express.





4.8

